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NEW COUNTRIES TO THE OLD.

BY BISHOP JESSE T. PECK, D. D.

Oh, send us educated Methodists! I do not mean people educated in the ordinary sense. These will come in large numbers; and they will, in general, be good citizens—some of them Methodists with the broader culture which we mean. They are with us now, and are becoming pioneers of thought and principle and Christian enterprise, tending to the elevation and strength of the Church. But Latin and Greek and mathematics and philosophy do not of themselves prepare men for these new fields. The first thing that is tried is their moral principles. And how soon these give way, if they are not founded in a thorough Christian experience, and in a broader and more special culture.

But of those who will come these are but the fractional numbers. The great whole will be farmers and mechanics—hard-handed laborers—or pale, feeble invalids, slowly convalescent, or the sons and daughters of successful merchants, or the spoiled children of home indulgence in days of prosperity and affluence. They will come from scenes of dissipation, with habits of vice already formed. Among all these there will be much good material for citizenship—many capable of reform; but who is to reform them? Who will successfully resist their downward career and make any of them good working Christians? Those already on the ground will, let us trust, do their best; but they are so very few. Some must come with them, ready for the great work, in the name of the Lord.

There is yet a source of this incoming population to be more distinctly named: They will come from our Churches and Sunday-schools. Methodist parents and their baptized children will come. And now there rises up before us one most formidable difficulty. Believe it, my brethren, these are coming, to a far extent, uninstructed in the doctrines of our beloved Church! If asked why they are Methodists rather than Episcopalians or Presbyterians, they can give no good reason. If asked to tell the difference between the Methodist and Calvinistic Churches, they can give only vague or general reasons. The result is, that they soon get to feel that it makes no real difference whether they join the Methodist or any other Church. If they form parts of a new settlement, instead of running promptly together to start a Methodist class-meeting, or hold prayer-meetings in an old way, they wait to see what Church gets first into respectable condition and join in with them, expecting greater ease, or social and business popularity, at less expense; and hence nothing is more common than to find large and thriving Congregational and other Churches made up of more than half Methodists. Proselytism in these new countries is neither rare nor scrupulous. Hence our prestige is lost; and especially if we are a little behind in the race, our work becomes comparatively difficult and our progress slow.

Now whence comes all this? The undisputed truth is, that we have left behind the thorough doctrinal teaching of the fathers. We have preached our "doctrines of grace" learnedly, eloquently, but for months and years hardly a sermon on the doctrines of free will, responsible personal liberty, condemning and setting aside, so that, all even, the children, could see it done, the Calvinistic "doctrines of grace," fore-ordination, the acts and destiny of every individual absolutely fixed from all eternity, "not from any foresight of faith or good works, but that the purposes of God according to election might stand;" hardly a sermon on the dangers of falling from grace in distinction from Calvinistic "final perseverance of the saints;" on the validity of infant baptism and the right of open communion; on the high importance of knowing that we are children of God; on the greatness, truth, and difference between justification by faith, the new birth, and entire sanctification; seldom on the great doctrine of the general judgment and the eternal punishment of the finally impenitent. Try to palliate or excuse it as we may, there has been for years a class of Methodists growing up who have heard little or nothing upon some or all of these great doctrines of Methodism; if not in their popular utterances, yet in their definitions and spirit distinguishing doctrines of our Church.

And my mind is upon another painful fact. The teaching of Methodism as such, has almost entirely gone out of our Sunday-schools. The catechism is seldom systematically and thoroughly used. Our lessons have become "international," and I rejoice in the great good that comes of it. But I do not rejoice—I mourn rather—that we have not kept a place for our own Church doctrines, drawn from these and other portions of Holy Scriptures; that we have not a text-book and a few moments' drill every Sunday that shall send our young minds into a clear understanding of the doctrines and Church polity of Methodism. We want the power of these teachings in forming and maintaining our Church of the future. There are our precious children and young people. We want them for our own Christian warriors in the world-battle of the on-coming future. And how shall we keep them if we do not train them in our own faith and methods of labor?

Send us educated Methodists, not in doctrine only, but in lessons of sacrifice, of the bravest, grandest heroism for God and souls, in largest liberality for the expenditures required in "planting and training the Christian Church." I tell you, brethren, you have no right to send young people, or old, out into the frontier so ignorant as to wait for foreign help before they can do anything, ready to murmur because the great Boards don't give more missionary and church extension money than they can get, and so much in any one place as to rob other localities of their just proportions of what the people have given them to appropriate.

But how can you give us immigrants with a good sound churchly education, if they haven't got it? How can these results, so impudently demanded, be realized without a grand reform in the didactics of the pulpit and the Sunday-school? Surely in no way. Unless our teachers wake up to the fact that the demand for sound doctrines has by no means gone by—never will go by—that we must begin over again from the foundation, promptly influencing the present and absolutely controlling the on-coming future, we shall have no grand improvements—only disasters and mournings where we ought to have the shout of victory.

But are not these days of Christian union? Yes, but if we do not make them also days of battle for the right, we shall shortly have nothing of great value to unite. The more we love other Christians, the stronger Methodists we are, and vice versa.

But must we not depend upon Spirit baptism and experimental religious power for our success in all countries, new and old? Yes; but thorough instruction in Methodism is the way to Spirit baptism and experimental religious power. So our fathers found it, and so shall we. To teach people to get happy over nothing, to furnish them neither heart, nor muscle, nor brains to bring into harmonious activities in Christian experience and work, is unworthy of our origin, history and mission.

Our denominational schools are covered in these questions. How in the name of Methodism and truth have we come to consider all our academies and colleges too sacred to the great general public to be training ground for Methodism in its peculiar revivals and spirit? Liberty, not to say liberalism, has, I fear, to a large extent, quietly stolen away our historic power in our schools, and given us nothing in its stead. Would that all our people, and especially our trustees, professors and students, might read, over and over again, Professor Harrington's article in the October Quarterly on "Our Colleges." He has had the keen insight and thorough honesty to detect and expose our great danger, and point out our only remedy. We must bemoan our backslidings on our knees, and "do works meet for repentance," or we shall not even begin the great reform which the stern realities of the times imperatively demand.

But the kind of men you want in the new territories we can't spare." Make more of them, and then you will have them to spare. Bring to an end your almost total surrender to technical instructions and put practical teaching in its place. Ask what your children are to do, what struggles they are to pass through, what will prepare them for facts and great public demands, and go on with that as the principal thing.

But it is not a question whether the men you want or don't want shall "go West." Go they will. And the question is, in what condition they shall go; and what they shall be, and do, when they get there. If practical preparation for the exigencies of our future has come to be innovation, we must innovate. The grand sweep of our modern reforms must be entertained, if need be, compelled, to take in thorough, practical, Methodist education.

There is no more hopeful sign for the republic, for civilization and for religion than the revival and healthy growth of interest in the welfare of the rising generation. Nor can anything do so much to take off the terrible strain of modern life as timely heed to the exhortations of the apostle of kindergartens, "Let us live with our children." Of all sweet humanities home-life is the top-root. Nor will anything fit us so well for the same performance of social and public duties as a sympathetic share in young lives and growing hopes. One of the busiest of busy men in a great city says, "I can go through anything if I can only get an hour a day with my children."—Christian Register.

Methodist Quarterly Review for October. Middleton comes out strong in the October Quarterly. Professor Prentice opens the number, and Professor Harrington continues it, and then, after a few pages, we find ex-President Cummings reviewing and castigating Professor Prentice. Add to this that it is an ex-professor of a generation ago that swings the editorial battle-axe, and we almost feel as if yet under the rod of Alma Mater. Dr. Nelson's strong and venerable face greets us as we open the number, and Dr. Whedon's sharp arrows fly like flames through the closing pages.

For a small matter, we are glad to see that the editor is after "that vile Anglicism, 'clever,'" and, for a larger matter, rejoice to see him prompt to show up the philanthropic cant of the irreligious or semi-religious reformers who have of late been using Mr. Garrison as a "blackening-swab" to smear the American Church withal. Dr. Whedon thinks that the scientists will soon receive an invitation to attend the funeral of Darwinism; in fact, he has a growing impression that it is dead already. He advises Professor Bowne to consider the distinction—so clearly set forth by himself, in his work on the Will—between acts voluntary and volitional, which advice, of course, the Boston Professor will ponder well. Bishop Foster's apparent denial of a literal resurrection, and of our "absolute knowledge" of immortality, come in for a liberal share of strong and discriminating criticism. By the way, will not the Bishop's published views on certain points of doctrine lead to a new departure in regard to dogmatic tests for our ministry? Are Dr. Thomas' Bushnellism and John Foster's more heinous heresies than the views here criticized? Our Rock River friends have had a chance agony over Dr. Thomas, and it looked very much as if he would be martyred for his heresy; but after the long travail of the mountains round about Chicago, a very gentle mouse-murmur was heard: "Nothing against Brother Thomas." Of course we rejoice that those who know best tell us that there is "Nothing against Brother Thomas."

The first article, by Professor Prentice, is an introductory discussion of the character and work of Dr. John Joseph Ignatius von Döllinger, the learned and venerable leader of the Old Catholic movement in Germany, and Professor at the University of Munich. This able and elaborate article leads us to expect that Prof. Prentice, when his work is completed, will give us abundant material from which to form a clear estimate of the real nature and value of this movement in the Papal Church. Many will be disappointed to find that the "Old Catholic movement" promises so little. Döllinger believes that the Pope legitimately inherits supreme ecclesiastical dignity from St. Peter, and greatly as he deplores the errors and sins of individual popes, he holds that Luther and his associates had no right to leave the God-appointed shepherd of Christ's sheep. He says: "That a Church for the nations could not maintain itself without a Primate, a supreme centre of unity, is evident to everybody, and history has proved it. Whoever asserts 'I do not recognize the Pope,' thereby declares 'we renounce the universal Church.'" This article naively discusses Dr. Döllinger's great work on the Lutheran Reformation, of which it gives a full synopsis, and his lectures on the present condition of the Papacy delivered in 1861.

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BY REV. F. H. NEWHALL, D. D.

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In the second article Professor Harrington asks and answers the question, "Are our colleges meeting the legitimate demands of the age as positive auxiliaries of Christianity?" That it is useful to pray well in order to study well, might be called the motto of the article. *Bene orasse, bene studuisse.* Prof. Harrington has long been known at Wesleyan as a positive Christian, and class after class for many years has felt every lecture and recitation of his as "positive auxiliaries of Christianity." No teacher that we know is better qualified to write on such a theme from experience and from the heart. Modest, reticent, and unpresenting to a fault, he has yet ever revealed in his own person the beauty and dignity of the true teacher's office. On what hundreds of young and generous hearts has he so written the name of Jesus that it will never fade away! Let the Church prize those jewels of hers that never ask men to admire their splendor. Professor Harrington shows in this article that "the Christian mission of the college is not chiefly conservative. . . . It is in its very genius aggressive, and should assert itself in three particulars: 1. In an open warfare against the open or secret attacks of modern science and philosophy; 2. In the outspoken advocacy of a pure Christianity through the press; 3. In an internal condition of such practical piety and spiritual power

as shall prove that learning is conducive to religion, and that the training-schools of the Church cultivate the head through the heart."

The third article is entitled, "The Deity and the Physical Forces," and is by S. D. Hillman, Ph. D., State Normal School, Shippensburg, Pa. It is the doctrine of Lotze, widely popularized of late in this country by Joseph Cook, that mind and matter are the only existing things in the universe. Physical force is, according to this doctrine, simply the manifestation of mind in matter. Mr. Cook, in his recent work, "Mind in Natural Law," has expounded this doctrine in a very simple and striking manner. He says: "It is not reasonable to regard gravity as the present effort of a will." If so, the motion of the earth this moment originates in the Divine Mind, and not only so, but the motion of the pebble that I now let fall is the result of the present effort of God's will. Our author objects to this view that it confounds God with nature, abolishes second causes, and is with great difficulty distinguished from Pantheism. Yet it is the doctrine of Descartes, Malebranche and Samuel Clarke, and is now ably expounded by Professor Bowen of Harvard. Our author holds that physical force has an independent existence, as though brought into being by the creative Mind, and ever sustained in being by God, as matter and created beings are sustained. The universe, then, according to our reviewer, consists of three things—mind, matter, and force. Mind and matter are created and sustained in being by God, and yet have existence distinct from Him, and so has force. If the attributes and forces of matter are but manifestations of the divine energy, then every movement of the human hand and foot is a manifestation of God's mind, and so is human responsibility ceased. When the murderer's bullet strikes his victim, the murderer is, on this theory, the act of God. Our author then sees no place for second causes or for human responsibility in the doctrine that Dr. Cook has been popularizing from Lotze.

But we might ask Mr. Hillman, What is this third somewhat designated "physical force?" Can he tell us? If he will, he will settle a long-standing problem of science and philosophy. Article four is upon the French Reformed Church, by Rev. E. B. Othman, A. M., Chelsea, Mass. This article is full of valuable information upon an interesting subject of which most intelligent Christians know hardly anything. From the awful day of St. Bartholomew that saw

"Good Coligny's hoary head all dabbled in his blood," French Protestantism has had a historic interest for the whole Christian world; yet for reasons well set forth in this article, she is almost a stranger to her Anglo-Saxon sisterhood. Mr. Othman's study of this subject and observations of Continental Protestantism during his residence in Europe, qualify him to write intelligently and thoroughly. This article brings the subject down to the Synod of 1879, and the denunciations of that Synod will be presented in another article. Entanglement with the State is shown to be the deadly incubus upon the heart of French Protestantism. "The Church, in accordance with the general system of Calvin, failed to assert itself as a spiritual organization distinct from civil society. It appealed to the sword of the magistrate for its defense, and therein recognized a principle which, as interpreted by its adversaries, was turned to its own annoyance and devastation." The doctrinal tendencies and developments which have finally resulted in Rénan and his school, are fully and philosophically set forth.

And now we come to the article which will be read first by every Methodist preacher—Dr. Cummings' reply to Prof. Prentice upon the (just now) momentous Presiding Elder question. Even Prof. Prentice himself, we dare to guess, will step over his Döllinger off-spring and repress an author's inevitable flutterings long enough to read what the ex-president has to say about *non-sequiturs* and *non-sequiturs*. He will find his veteran opponent well posted as to the ins and outs of logical fallacies, and in the matter of irony and sarcasm perhaps he may cry, "Hold! enough!" Certainly he will not pine now for a "foeman worthy of his steel."

Doubtless many a minister is sick of hearing about that "Deed of Settlement," the Christmas Conference, and the "ponderous shall-nots" of the Restrictive Rules, and longs to elect his delegates by lot, and go about his business of saving souls. How would it do for the Conferences to elect their delegates as the apostles elected Matthias? Cannot the Church trust the Holy Spirit as well now as then? Here goes one hand up for the apostolic halo! But it is a great mistake, a grievous fault, for any minister or any Methodist to weary of a topic that has vital con-

nections with the success of the Church in saving men; and such is the topic of Dr. Cummings' article.

The great and vital question at issue in this controversy is, "What are the constitutional powers of the General Conference?" Is the General Conference clothed by our Church constitution with supreme legislative, executive and judicial powers, subject only to the limitations of the six Restrictive Rules? Dr. Cummings says "Yes," and Dr. Prentice says "No." That is the issue. The General Conference can do anything not forbidden by these six rules, says Dr. Cummings. The General Conference can do nothing that it is not expressly authorized to do by the Discipline, says Dr. Prentice. Dr. Prentice appeals to the authority of Bishops Soule and McKendree, and Dr. Cummings to that of Bishop Hamlin and Dr. Durbin. All must admit that our wisest men have been divided in opinion upon the subject ever since there was a delegated General Conference. Dr. Cummings holds that a Methodist bishop is but the servant of the General Conference to execute its will, for it makes bishops and can unmake them, though it cannot abolish the office. He holds that the General Conference really makes all the appointments through the bishops, and that it can modify their power at will, provided it does not "do away episcopacy." Dr. Prentice holds that the General Conference has only the powers that have been expressly delegated to it, and that the third restrictive rule, which forbids it to "destroy the plan of our itinerant general superintendency," forbids any modifications of the prerogatives of the episcopacy. Hence, according to Dr. Prentice, if it can be shown, as it can, that the bishops appointed the presiding elders when the delegated General Conference was constituted, then it is their sole prerogative to appoint them to-day, and they cannot be deprived of this power without changing the constitution of the Church. In this article Dr. Cummings discusses the constitutional right of the General Conference to appoint the presiding elders, and we trust that in another article he will discuss the desirableness and expediency of such a measure.

The last article, by Dr. Hartzell, editor of the *Southwestern Christian Advocate*, is a timely and interesting discussion of the "Negro Exodus," and has already been noticed at length in these columns.

A WORD WITH MY CRITICS.
BY REV. WM. NORTH RICE, PH. D.
[Concluded.]
In the paper last week we noticed the exceptions taken to our sermon on prayer by the editor of ZION'S HERALD. The criticism by Rev. George M. Steele, D. D., is much more pretentious, and is intended to be more elaborate; but it presents little material for serious discussion. It is based on so complete a misconception of my position that little reply is needed beyond a simple statement that my view on the main question is the exact contradictory of that which my critic attributes to me. It is not worth while to discuss the degree in which my style of English composition is inferior to that of Rénan and Parker. The critic condescends to admit that my English is tolerable—a fact which makes his utter misconception of my meaning the more remarkable. I shall not attempt to refute the vague and general charges of logical absurdity and theological depravity dealt out rather promiscuously to scientific men. These generalities, more sounding than glittering, may be left to our own echoes for answer.

I am charged with affirming that the dogma of the absolute uniformity of the laws of nature is a demonstration of natural science. That I never affirmed. Without stopping to question whether scientific men in general, and myself in particular, are or are not ignorant of philosophy as Dr. Steele considers us, I may venture to say that I do know the meaning of some philosophical terms. I was perfectly aware that the uniformity of nature could not be demonstrated. I said that the absolute constancy of law is the "first postulate" and the "last induction" of natural science. I was perfectly aware that the postulates on which science is founded are derived from philosophy, and that the crowning induction in which science culminates belongs also to philosophy. I did not feel bound, in a sermon on prayer, to discuss the relations between science and philosophy. Had I done so, I might, perhaps, have shown myself no worse a cobbler than my critic. That the course of philosophic opinion has been modified by scientific discoveries, is well known to every person conversant with the history of modern philosophy. The high degree of probability belonging to the induction of the uniformity of law in physical phenomena, is, I suppose, admitted by every intelligent thinker in this latter half of the nineteenth century.

Since it is not a demonstration, but only an induction of a high degree of probability, it is possible that that probability may be overborne by sufficient evidence in regard to particular exceptional cases. Though the scientist finds in nature only indications of an absolutely universal dominion of law, there may, nevertheless, have been events which formed no part of the system of nature—supernatural events, miracles. Every Christian, whether scientific or unscientific, believes that some such events have taken place, and that they are established by sufficient evidence to overbalance the probability of uniformity. My own position on the subject of miracles is sufficiently indicated by the passage already cited from my article on Natural Law. My critic may be assured that I do not "deny all special revelation, all possibility of miracle, and all supernaturalism in religion."

Nor do I feel myself under any logical compulsion to accept his considerate advice, "to let the religion go, and save the theory." I did not discuss in the sermon the subject of miracles, because I was speaking of providence and of prayer; and because I was addressing not a congregation of prophets and apostles endowed with miraculous gifts, but a congregation of Christians of the nineteenth century, whose personal and practical faith in providence and in prayer must be held in accordance with the conditions of an age in which miracles have long since ceased. Dr. Steele possibly presents a complete body of divinity and philosophy, too, in each sermon. Most preachers are content to handle one theme at a time.

Dr. Steele says that the real question is, "Does God ever bring anything to pass because men pray, that He would not if they did not pray?" The main purpose of his article seems to be the demolition of some person whom he imagines to have answered that question in the negative in the columns of the HERALD. My own answer to that question is unambiguously affirmative. I maintained in my sermon that all prayers have been considered in the fatherly heart of God, and that the whole system of nature has been framed with reference to a prayer-hearing and prayer-answering Providence. I maintained further that a certain class of effects God would absolutely and unqualifiedly in every case bring to pass on condition of the offering of prayer, and not otherwise. The following quotations from the sermon affirm respectively these two propositions:—

"From all eternity God heard the words of prayer which His Church is offering to-day, and He read in the silence of the individual soul the thoughts of prayer which have never found vocal expression. From all eternity God knew what souls would be lifted up to Him in holy filial trust, and what souls, forsaking the Father in pride and unbelief, would doom themselves to spiritual orphanage. Knowing thus the precise spiritual condition of every individual at every moment of his life, God could frame the very laws of nature so that they would bring the answers to those prayers which He should see fit to grant, so that prayer might be the means of conveying the blessings which from all eternity God had designed to give. In this view the answer to prayer is not an exceptional thing; it is the very law of the universe."

"We may pray for events in the moral universe whose laws we know; and here we come to that which is of all others the most appropriate sphere of prayer. In this sphere we find those cases in which prayer is itself the antecedent required, and the desired result follows by the law of God as the normal consequence. We pray for the forgiveness of sin, for sanctifying grace, for the needful assistance of God's Spirit to lead a life of holiness. It is the very law of the moral universe, as revealed in the Gospel, that these blessings must come to those whose souls are in such a state that they can pray for them. Our prayer, then, for forgiveness, sanctification, and divine aid against temptation, is itself the very condition upon which the desired result depends. In such cases as these, prayer can rise to the height of absolute demand. Such prayer is God's own promissory note presented for payment; and to doubt that the prayer will be answered, is to doubt the truthfulness or the power of God."

These passages may or may not be "in the best style of English composition." They are at least intelligible. The reader, whether "charitable" or uncharitable, need be in no uncertainty as to my position. I leave it to "charitable readers" to decide how, after reading these passages, my critic can say: "If I understand our Professor, he holds that God never answers prayer in any such sense as to do, because men pray, what He would not do if they did not pray."

If I were to venture on a conjectural explanation of so remarkable a phenomenon, I should suggest the hypothesis that the critic had possibly mistaken the assertion that God does not, in answer to prayer, change His mind from time to time, and abandon purposes previously held, for an assertion that the eternal purposes of God were formed without regard to the prayers of men—two propositions, which it might be supposed *a priori* that a Doctor of Divinity, versed in all the subtle love of "foreknowledge, will, and fate," would have no difficulty in distinguishing from each other.

After having thus broadly charged me with denying all efficacy to prayer, my critic manifests curiously a dim and transient half-consciousness of the error into which he has fallen. "The writer," he says, "seems to admit that in the moral universe there may be human conditions of divine action." To a mind ordinarily constituted, the seeming in the passage quoted is rather palpable. Indeed, I have not a sufficient mastery of "English composition" to enable me to make the assertion more explicit or more emphatic. For this approximation to correctness in the citation of one of the propositions of the sermon, there is presently revealed an apparent purpose, in the charge that I am inconsistent in making prayer a condition of divine action in moral things in a different sense from that in which I would admit it to be a condition of divine action in physical things. I need not repeat what I have clearly stated in the sermon, that the difference between natural and moral law is not in the invariability of the connection between antecedent and consequent, but in the nature of the terms; physical consequents following physical antecedents, and moral consequents following moral antecedents. It requires no great "depth in philosophy," nor any unusual share of the "vulgarians of common sense," to recognize that penitence and faith have a relation to pardon and sanctifying grace which they do not have to a toothache, a thunder-storm, or the procession of the equinoxes.

Having noticed Dr. Steele's criticisms on what I did not say, it remains to notice that there is one point on which, by implication, he joins issue with what I did say. He asks, "Does the Professor hold that God has foreseen every possible action of man, and has adapted from eternity all the operations of natural law to them? And, if so, does not this do away with the whole theory of human causation of any kind?" To those who have read the sermon it is unnecessary to say that I answer the former question in the affirmative, and the latter in the negative. Now, I confess that the only article of Dr. Steele's own creed which he has made very clear to me, is that he devoutly believes my sermon to be heretical. But unless these questions, in the form and place in which they are put, are intended simply as meaningless quibbles, I can only interpret them as implying the critic's belief that my affirmative answer to the former question would compel me to answer the latter also in the affirmative. That is, Dr. Steele believes divine foreknowledge to be incompatible with human freedom; and, as I suppose he believes in human freedom, he rejects divine foreknowledge. Now it will be observed that, on this one point of debated issue between us, it is Dr. Steele who is the heretic, while I am orthodox—"a Pharisee, the son of a Pharisee." In earliest childhood I imbibed the teaching that divine foreknowledge is not incompatible with human freedom—that God has foreseen every possible action of man, that His eternal and unchanging purposes, in the whole economy of providence and grace, are exactly adapted to meet every case of human action as it arises. In the words of Fletcher (Works, vol. 2, p. 183), "As it is true that no contingency or freedom in the creature can in any way deceive or surprise God, put Him to a loss, or oblige Him to alter His measures; so, on the other hand, it is likewise true that the divine providence does not hinder freedom." I am well aware of the weighty objections which may be made to this view, but I have no occasion to discuss them at present. There are varying opinions as to the truth of the doctrine; there is no room for difference of opinion as to its orthodoxy. It will be observed that the general theory of answers to prayer presented in my sermon is exactly in harmony with the doctrine of predestination uniformly taught by the standard writers of Methodism. As the salvation of particular men is predestinated on the ground of God's foreknowledge of their faith ("whom He did foreknow, He also did predestinate"), so the answer to particular prayers is predestinated on the same ground of divine foreknowledge. But in his implied denial of divine foreknowledge, my critic places himself at variance not only with the standards of Methodism, but with the orthodox teaching of the Christian Church in all ages. Not a sect (at least of any importance) has ever denied the doctrine of absolute foreknowledge. My critic is a heretic, according to the concurrent standards of universal Christianity. I recommend him, in case he should be disposed to undertake another inquiry for heresy, to take heed in time, lest, as in the present case, the inquisitor, notwithstanding his venerable age, profound philosophy, and Boanergian zeal, be compelled to change places with his victim before the consummation of the predestinated *auto-da-fé*.

Good prayers never come creeping home. I am sure I shall receive either what I ask or what I should ask.—Hall.

STATE SABBATH CONVENTION.

[Reported by Rev. Austin H. Herrick.]

[Continued.]

THE SABBATH IN HISTORY.

This subject was treated by Rev. E. S. Atwood, who discoursed of "The American Sabbath," and by Franklin Johnson, D. D., who spoke of "Constantine and the Sabbath." On Wednesday the subject was continued by Alvah Hovey, D. D., who read a paper on "The Sabbath in Jewish History," E. C. Smyth, D. D., and Wm. Rice, D. D.

E. C. Smyth, D. D., spoke of "The Change to the Lord's Day." He said that the apostles authorized the special use of the Lord's Day for acts of Christian worship; and they did not formally connect it with the Jewish and patriarchal Sabbath, or formally enact its observance. His own view is that the apostles approved the probable institution of the Lord's day as a day of special religious worship; but that they left its use as a Christian Sabbath to the free development of Christianity itself.

Wm. Rice, D. D., threw light on "The European Sabbath, Before and Since the Reformation." The moral and religious welfare alike of individuals and of nations is greatly affected by the observance or neglect of the sacred day. The character of Sunday observance will depend upon the speculative theories adopted with reference to the day, and the degree of spirituality possessed. A right observance can come only from one who is "in the spirit on the Lord's day," and errors in theory have ever led to errors in practice. This principle finds its illustration in the varying and checkered history of the Lord's day observance in Europe.

In the first few centuries of the Christian era both the seventh and the first days of the week were quite generally observed, especially by the converts from Judaism. In the Western Church, especially among the European nations, the strict observance of the Jewish Sabbath was early and emphatically condemned. The first day of the week, on the contrary, was held in the highest esteem, and universally observed. With little of prescription or prohibition, by what seems to have been a voluntary and spontaneous movement, the day had been made a joyous festival, commemorative of the resurrection of the Lord, and of His finished work of redemption; and its observance formed an essential part of the religious life of those who embraced the Christian faith. The early Fathers all declare that the Lord's Day was observed as a sacred day, and that on its special religious rites were practiced by Christians of every sect. Whatever their circumstances, however limited their conversion over their own time (for many of them were soldiers or slaves), they nevertheless remembered the day which the Lord had made, to rejoice and be glad in it, and "forsook not the assembling of themselves together," though oft compelled to find in darkness and concealment the only opportunity for their united worship.

The Lord's day was recognized as a part and parcel of Scriptural Christianity. While it was never confounded with the Jewish Sabbath, all Christian authorities speak of it—as of other things received from Christ and the apostles—with simplicity and yet with assurance. They celebrated the Lord's Supper on that day, and no who absented himself therefrom virtually severed himself from the "body of Christ." In this early period of Christianity no one would have been recognized as a Christian who failed to "remember the Lord's day."

The edict of Constantine (A. D. 321) marks a new era in the history of the Lord's day. That the members of the Church were then losing something of their spirit of devotion is painfully apparent from the civil and ecclesiastical enactments which followed each other in close succession, imposing restraints and regulations relative to the Lord's day observance upon those who heretofore "were a law unto themselves." Sacred festivals and holy days were now multiplied, and some of them began to exceed in apparent importance the day of the Lord's resurrection. All obligation for the observance of the Lord's day, save that which emanated from the authority of the Church, was soon denied. A worse than Jewish formalism began to pervade the ceremonies of the Church, and the Lord's day was no longer welcomed with the joyful enthusiasm, and observed with the heartfelt devotion, which marked its earlier history. In the low state of spirituality into which the Church had fallen, a reverent observance of the multitude of holy days established by the Roman Church was out of the question. As all could not be regarded, all were alike neglected, or only observed in outward form and hollow ceremony. In defense of the festivals inaugurated by ecclesiastical authority, Jewish analogies were at first pleaded, and finally attempted identification took the place of analogical reasoning. The reaction against this ecclesiastical Sabatarianism led to the unbridled license which was to the present disgraces Catholic countries, and by exerting undue influence upon the Reformers, produced in Protestant Europe the evils which will shortly engage our attention.

The change in theory and practice which we have thus briefly sketched, was gradual, and met, at every stage, most decided opposition from those who still clung to the spirituality of the Lord's day. At the time of the Reformation, the Lord's day was nothing

more than a festival of the Church. The fourth commandment was so travestied as to read, "Remember the festivals." The Lord's day had become a holiday instead of a holy day; or, at best, was but formally observed.

With the Reformation a new era opens. Luther, Calvin, and the other Reformers protested against the assumed authority of the Church by which the superstitions of men had been in great measure substituted for the oracles of God. They rejected the vast array of holy days. Their mistake lay in a failure clearly to distinguish the Lord's day from the Church festivals of merely human origin. Conceding the day to be of purely ecclesiastical origin, they denied that it was of divine appointment, or indispensably necessary. They based their argument for its continuance largely on considerations of expediency. They considered the particular day to be a matter of indifference. The grand facts intended to be commemorated by the Lord's day, namely, the resurrection of the Saviour and His finished redemption, were thus to a great extent forgotten or ignored. The sanction of the Lord's day which appealed most powerfully to the intellect and the conscience alike, were denied.

Supporting these assertions by various quotations from the writings of the Reformers, the essayist continued: In the case of the Reformers themselves, and of their immediate followers, it is true, errors of theory were to a great extent counteracted by their high-toned spirituality and fervent piety, and they made a good use of the privileges for spiritual growth and religious culture which the day afforded. But, later, those who had accepted the doctrines of the Reformers without imbibing their deep religious spirit, were hardly likely, from considerations of expediency, or utility, to observe in a fitting manner a day regarded by their fathers as so unessential to the system of Christianity. We find, therefore, that wherever in Protestant Europe the influence of these principles has been predominant, a low idea of the sanctity of the day and a looseness in Sabbath observance have prevailed. In Great Britain alone have the divine sanction of the Lord's day and the religious character of its observance, been fully recognized. The Puritans, it is true, adopted extreme views which have given to the Lord's day, especially in Scotland, altogether too much the character of the Sabbath of the Pharisees. In England, however, the violent conflict which for many years raged between the Puritans and the Established Church, issued at length in the very general acceptance of the theory that the Lord's day is of divine appointment through the authority and example of the apostles, and in the recognition of its religious observance, as obligatory upon all.

It only remains to take a rapid review of the actual state of Sabbath observance in Europe at the present: The condition of things, it must be confessed, is deplorable. A recent traveler says: "As for the Continental Sabbath, I do not think there is much of any. Railroads run generally on the same time-tables as on week days, save that extra excursion trains are put on for pleasure-seekers." Says Dr. Durbin: "Sunday in Paris is the great day for fairs of all kinds—horse-racing, theatres, balls, parties, concerts, and excursions; nor is business generally suspended. . . . All this we cannot but regard as both the index and the cause of immorality." To like effect speak Prof. Prentice, Newman Hall, M. Proudhon, and the Abbé Gaume, of the Continental Sunday.

The great lack everywhere in Continental Europe is a real appreciation of the religious significance of the day. If kept at all, it is but as a day for rest and recreation. Prof. Von Schulte says there is in Germany an "entire lack of religious culture."

England clings firmly to the religious idea of the Christian Sabbath, and though compelled constantly to meet the assaults of latitudinarianism and the fiercer assaults of infidelity, has thus far maintained this principle in its integrity. Those nations who unite with religious zeal a deep appreciation of the divine sanction and spiritual significance of the Lord's day, and who are able to say with the Psalmist, "This is the day which the Lord hath made; we will rejoice and be glad in it"—those nations only find this day to be a power and a blessing, and reap the rich benefits which it was intended to confer.

When the nations of Europe shall recognize in the Lord's day not only a convenient rest from toil, but also a day of joyous, religious worship, divinely sanctioned, coming down from the apostles, and intended to be to the Christian more than was ever Sabbath to the Jew; and when they shall celebrate the day which commemorates the greatest event in human history as those only can who "know the power of Christ's resurrection," then, and not till then, will a true Christian Sabbath be enjoyed.

THE SABBATH IN THE STATE AND IN SOCIETY.

This subject was treated by Pres. E. E. Robinson, D. D., L. W. Bacon, D. D., Rev. Reuben Thomas, Hon. Wm. E. Dodge, Russell Sturgis, esq., and E. B. Webb, D. D.

Pres. Robinson spoke on "The Sabbath and Free Institutions." The institutions of our country had their origin in the Christian Sabbath. The Christian observance of Sunday can conserve our institutions. It affects us by giving men correct ideas of their rights. The only permanent foundation of a republic like ours is in the in-

telligence and virtue of its citizens. The State has a right to compel instruction; still more, to enact that one day in seven shall be reserved for moral and religious instruction.

Leonard W. Bacon, D. D., showed that "The Law of Rest for All is Necessary to the Liberty of Rest for Each." Russell Sturgis, esq., spoke of "Merchants and the Sabbath."

Hon. Wm. E. Dodge, of New York, discussed "Railroads and Steamboats and the Sabbath." The Sabbath comes to me as from God. If our forefathers had granted a charter to a railroad, they would have inserted a provision that no work should be done on the Sabbath. Railroads have a vast influence. The demand for fast through trains, and the press of freight to the seaboard for shipment on particular steamers, lead to violation of the Sabbath. On many of our trunk lines there are more freight trains on the Sabbath than on any other day. The railroad interest has become all-powerful; and the question of the day is, whether it shall be a blessing or an instrument in breaking down our American Sabbath.

The question is, "What are we going to do about it?" Christian men who hold railroad stock have power to reform the evil. Men often act as if they had responsibility for the action of corporations of which they are members. Some years since the president of the Brotherhood of Locomotive Engineers addressed a letter to the president of the N. Y. Central Railroad, protesting against the running of freight trains on the Sabbath, as a great hardship. Said they: "This unceasing labor wears us out. We believe that the interests of the company will be promoted by the cessation of this Sunday labor. We hesitate not to say that we can do as much in six days, with the seventh for rest, as now. We will pledge our health and strength that the company will be gainers financially. Jaded in body and troubled in mind, the engineers cannot best advance their employers' interests. Let us rest over Sunday, and we can do more work than ever before."

All the transportation can be done in six days, and the company would be better for it. The Delaware, Lackawanna and Western Railroad runs no trains on the Sabbath except milk trains on one division. This road changed its gauge on Saturday. On the Texas and Houston Railroad (with which Mr. Dodge was connected) a change of gauge was made for three hundred miles, without Sunday labor. As soon as I found that the Elevated Railroad in New York was to run on Sunday, I sold my stock.

I have been pained that so much time has been spent in examining the *state of the Sabbath*—whether it is Mosaic or not. I hoped you were awake to the fact that we are on the eve of losing our Sabbath. In fifty years from now it will be too late; we must act now. There is a constant letting down the Sabbath, even by Christians. I had supposed we should come here to look the matter in the face. If we want our children's children to enjoy what we have enjoyed, we must be alert.

Above all things, let Christian men who are interested in these railroads ask themselves whether they can properly be partners in concerns which deliberately violate the Sabbath. If it were known in the West that New England men would not hold stock in roads which were breaking down the Sabbath, the West would respect these feelings. We need one of those old-fashioned New England revivals throughout the length and breadth of the land. If Christians will refuse to be associated with concerns that violate the Sabbath, there will be a great change for the better.

Rev. Reuben Thomas showed the danger of the Sabbath from our foreign population, and our readiness to yield to them.

E. B. Webb, D. D., showed that "The Sabbath is the Poor Man's Benefactor."

On Tuesday evening addresses were made by Revs. Plumb, Barrows, Bulard, Wright, and Atterbury. Rev. A. A. Wright spoke earnestly as to "Church Members and the Sabbath." He expressed pleasure that Church members cannot ride even to Wood-lawn without being pricked in conscience. Satan suggests doubts as to the value of rigidity, and Church members often level their creed to their practice. The worldling thinks that the Church member who goes on Sunday excursions is as bad as himself.

It is an evil hour for a sinner stricken in conscience when he finds that Church members walk no better than he does. The world has crept into the Church; priest and people have sympathized in the unholy alliance. The Sabbath should be sanctified by avoidance of unnecessary funerals on that day. A conspicuous illustration of the lowering of Sabbath observance is seen in the Sunday newspapers. Must Christians know the markets on Sunday? Must the latest scandal trail its mire through God's fair tabernacle?

On Wednesday evening addresses were made by Rev. Wm. Hickey, of Philadelphia, M. Field Fowler, esq., S. F. Upham, D. D., and by others.

Mr. Hickey said that many who engage in Sunday traffic do so simply because they feel they are forced to it by others who work on Sundays. He holds that much of the trouble comes from the thoughtlessness of Church members.

Mr. Fowler spoke much-needed words with reference to Sunday desecration by the horse-cars. He spoke from personal knowledge, having been

interested in the Metropolitan line. Not running Sundays at first, they soon began to do so for the accommodation of Church-goers; and soon Sunday was little different from other days.

But trouble arose. Conductors required to violate the fourth commandment often would not keep the eighth. Sunday work shortens the lives of the horses; so that the roads running Sunday have to use from 25 to 33 per cent. more of horses. Mr. Hawthorne, of the Boston Omnibus line, ran on Sundays one year, and says that to have continued would have ruined him. It is said the Sunday horse-cars are needed to take people to church. But how did people get on before horse-cars were established? People often take advantage of these cars to go farther to church than is necessary.

The expenses of the Metropolitan Horse Railroad could be reduced 25 per cent. by stopping Sunday traffic, and passengers could be more cheaply carried on week days.

Dr. Upham was the last speaker. His words had the right ring, and it would have been well if more such had been uttered in the Convention. We must get back to the old paths. The chief reason why we should keep the Sabbath is because God has ordained it. The commandments are not abrogated. The fourth is doubly binding to-day. Sunday is the Christian Sabbath. To run a train of cars on Sunday is to invite disaster. It is high time that we cease sneering at the zeal of the Puritan fathers. I was made to go to the house of prayer and to listen to two square sermons, and the Sabbath was not a dull day to me. The pulpit is somewhat responsible for the present Sunday desecration. We shut the church half the day; but the man who cannot preach two sermons a day, if he be in health, ought to go out of the business.

In view of the prevalent desecration of the Sabbath by Church members and by others, all may well join in Dr. Upham's wish that it would "rain Puritanism for a month."

The Convention appointed a State standing committee of thirteen to co-operate with local committees in securing the observance of the Sunday laws.

Correspondence.

FROM IOWA.

MR. EDITOR: "The melancholy days" are here. But if "melancholy" means "gloom of mind; great and continued depression of spirits; dejection" (Webster). Unabridged, this deponent is loath to the contrary. Did you ever go a-mourning? And did your mind feel "gloomy," "dejected," etc.? If so, it was after you had walked five or six miles, fished no nuts, missed your dinner and blustered your feet, and were hauled up for repairs. If there is any time in the world that will inspire a shout, it is this. Hie to the woods! The leaves are stirring down to "join the innumerable caravan" of their ancestors; the nuts are rattling; the squirrels are frisking or basking or pecking on a stump or a limb of a hickory tree, with paws tightened on a nut and their sharp teeth rasping away the bony hull; while in the neighboring white oaks a thousand wild pigeons fly in noise and restlessness with their wingless neighbors, till the crack and reverberations of the homestead's rifle notify them that it is time to emigrate. This latter do with a "rip and a roar" that is stormlike sometimes. But where is the "melancholy" in all or any part of this?

Is this October? If it is, the thermometer must be mistaken or if (the thermometer is right, then the autumn must be mistaken. Everybody says he "never saw such warm weather at this season of the year." But Mr. Everybody is often defective in his memory as to the weather. October is uniformly a delightful month in Iowa. The flowers and bird-songs are wanting, but the former are balanced by the variegated tints of the leaves, and the rich daisies of the wild are surging through the forest, not altogether a failure as a substitute for the latter.

Conference is past, and the Minutes are before me. There was an increase in the missionary collection of the Conference of \$26, and in the Women's Foreign Missionary of more than \$900, aggregating an increase of considerably over \$4,000 for missions. There was a decrease of about 200 in the probationers' column, and of nearly 450 in the full members. The latter is to be accounted for largely, if not altogether, by a growing determination on the part of pastors to report only actual members. A faithful inspection of the class-books would develop thousands of names that ought not to be there. If such inspection were made, it would cut down our entire membership number a million, and then if the pruning-knife were applied still further, until the dead and fruitless branches were sloughed off, that number would be diminished by one half.

Such a process would be hard on the "glory of Methodism," but it would add to the power and stop the mouths of many gossamers. Getting unworthy members out of the Church is only less important than getting good members in. And there ought to be a law of getting them out a little more vigorously than the ponderous formulas of a Church trial. Why not a rule permitting the quarterly conference or official board, by a two-thirds vote once a year, to go over the roll of the Church and erase all such names? Then let them, if they are alive enough to breathe, complain at the bar of the proper court, and thus throw the burden of responsibility where it ought to rest—upon the delinquent member, and not upon the class.

We had a thanksgiving service in our town last week. It originated in this wise: During the years 1876-3 this country was flooded with rain, and did not produce in the three years as much as it is producing this year. Thoughts of an almost famine arose in men's minds. "Man's extremity is God's opportunity." The times seemed to indicate that the "extremity" was upon us, and faith suggested what it might be "God's opportunity." Accordingly a union fast was appointed for June 17th, 1878. He people met in the U. P. church and besought God to stay the rains. The clouds cleared away, and though late in the season, all things considered, there was an encouraging yield that year, and this year the crops are immense. It was thought fitting, in view of these facts, for the community to acknowledge this goodness and bring an offering and come into His courts.

J. E. CORLEY.

Morning Sun.

FROM BALTIMORE.

There has not been such a lively time in this city and State in political circles for over twelve years as we have to-day. During all that period the Democratic party has had away, and things have been entirely in their hands. All efforts of the opposition and various reform parties amounted to nothing from year to year. But the Republican party began to think that there is a bright spot in their sky at last, and have put candidates in the field for the various offices. The city and State are being canvassed by each party, and the greatest interest and excitement prevail.

The weather in this section has been remarkably warm for over three weeks, and the heat has been almost oppressive both night and day.

In this city and all over the State it is a regular custom to hold protracted meetings in the fall, although they frequently run into the winter months. Just at this time a number of our Churches are in the midst of revivals, many have been converted, prospects are very encouraging, and it is hoped this will be a year of soul-saving. Oct. 15, the pastor of Grace M. E. Church was one of the largest in the city, took fifty probationers into full connection, many of whom were husbands and wives. These were chiefly the results of Mr. Moody's meetings at that church nearly a year ago. We might give many other interesting references to Churches of a similar kind all over the bounds of the Baltimore Conference.

A few remarks about the Centenary Bible Institute of this city, of which Rev. J. Emory Round is principal, in addition to what has been said in a previous correspondence. The institution is for educating colored people, and has never been a very suitable building. A lot of ground has been purchased in a most eligible spot, by a liberal member of the Baltimore Conference, and \$5,000 in addition is given, on condition that the trustees can raise \$5,000 more, to erect suitable buildings. The trustees have taken hold of the enterprise, and have already raised \$2,000 of the amount, so that success is almost a certainty.

Revolutions are reported in Washington, which is just an hour off by rail from this place. A lady evangelist from West Virginia has been laboring and preaching in some of the Churches there. One of her texts for four days was, "Let your women keep silence in the Churches, for it is not permitted unto them to speak." The object of her discourse was to show that women should both pray and prophesy in church. Reports reach us from Abingdon, Virginia, Conference, that the pastor of the circuit has sixteen preaching appointments and a large membership, and that over two hundred have recently been added to the Church.

Rev. J. B. Van Meter, pastor of Mount Vernon Church, has delivered the course of four sermons on the Sabbath, and has gained no stars from his ministerial brethren. His utterances are outspoken, and on a recent Monday at the Preachers' Meeting he defined his position for an hour and a half, but made things no more satisfactory to the fathers of the Conference. Several ministers have publicly repudiated him in their pulpits.

Great regret is felt by the many friends of Rev. Thomas Harrison at the false reports of the papers about his methods of labor at a Western camp-meeting. Here he began his labors about three years ago, and here he is highly respected and loved, and here hundreds of spirits of children love and admire him. The same may be said of him and his labors in Washington; and in York, Pa., he was blessed with the greatest revival known there for many years. Their sharp teeth will meet with hearty approval throughout this section of the country where he is known and has labored more than in any other place.

FROM PHILADELPHIA.

Three weeks ago, Rev. Thomas Harrison, the young and eminently successful evangelist, came to Wharton Street charge to commence a series of prayer and revival meetings. Our people generally had returned from the summer, many of them had enjoyed the privileges and advantages of attendance upon camp-meetings at Ocean Grove, Pittman Grove and other places. They had been greatly quickened in their spiritual life, and were earnestly praying and eagerly working for a revival of religion at home. Our congregation was, as usual, large, and rapidly filling up. The Sunday-school officers and teachers were maturing plans for united and aggressive work, looking for the blessing of God to yield a large harvest of converted souls in this department of the Church. Arrangements had been made by which we expected to have Bro. Harrison with us on the first of January. The outlook was hopeful and promising. Just when a communication was received from Bro. Harrison, stating that providential indications led him to conclude that it was the will of God he should come to Wharton Street at once, and commence his labors, and that we might expect him the following Tuesday night. This staggered the faith of some; they thought it was too early in the season, and that the warm weather would militate against the success of the effort. But no choice was left us, and we covenanted together to co-operate with him to the extent of our ability in seeking to promote the work of God in our midst. Announcements for the initial meeting were accordingly made. When the evening came, we were surprised to find the church filled with a curious and eager congregation—this being Bro. Harrison's first appearance in Philadelphia to conduct a series of meetings.

With naive simplicity and consummate skill, in two minutes he put himself en rapport with the audience, and the very first meeting was one of wonderful interest and power. Every succeeding meeting, by interest has deepened and spread marvelously. While only a little over three weeks have passed, two hundred and seventy have already professed conversion, and the work seems only to have begun. With Barnum in our neighborhood, and the thermometer ranging about 80 degrees, during the past week, there was no appreciable diminution in the attendance and interest. The Church is filled to its utmost capacity every night. One very marked feature of this extraordinary movement is the number of non-church-going persons who have been attracted to the services, many of whom have been converted. And the end is not yet! Bro. Harrison has repeatedly affirmed that his faith compasses the conversion of a thousand souls. Why not? His methods are unique. He does not depend upon preaching. He has preached only one sermon since he has been with us. He says: "The people know enough, and my mission is to get them to act on what they know." He depends largely upon prayer and faith—gives brief exhortations and traces the congregation to hearty, enthusiastic, spiritual singing. The joyous element of worship largely preponderates. Every Christian appears very happy. May this gracious and glorious work continue to deepen and spread until

the entire city is stirred and quickened by the Spirit of God, and multitudes are saved from their sins! THEO. STEVENS, Pastor Wharton St. M. E. Church.

Our Book Table.

HISTORY OF THE RISE OF THE HUGUENOTS OF FRANCE, by Henry M. Baird, Professor in the University of the City of New York. New York: Charles Scribner's Sons. Two vols., octavo, 577, 681 pp. Boston: For sale by Lee & Shepard. These admirable volumes give the first clear, connected record, by an English writer, of the rise and progress of Protestantism in France in connection with a full outline of the general history of the French Court and people, from 1515 to 1574. It comes at an hour for its proper appreciation, as the Roman strength of social position among us, and particularly as it is becoming the habit of the times to soften or question the testimony of history in reference to the arrogance, the wickedness and the bloody persecutions of this Church in the day of her European ascendancy. We have been proffered mitigated and apologetic histories of the massacre of St. Bartholomew, with vain attempts to make it purely a political rather than a religious butchery, suggested and related over by the head of the Roman Church, even if not inspired by him in all its details. The Professor has accomplished an excellent service, which will be fully appreciated by the large public of readers. He has not passed in any degree beyond the judicial compass of exact history. The material which he has been enabled to gather is rich, fresh and abundant. Besides the numerous personal journals and elaborate histories of individuals and of different branches of the subject involved in this connected record, the court archives of different nations which have, in modern times, become accessible, have poured the most convincing light upon events which have long been the subject of diverse opinions. These multiplied and unquestioned authorities, the sources of which are simply noticed in the extended foot-notes, enable the author to speak with authority. The terrible persecutions visited upon the French reformers, and concentrated upon the Huguenots, lose none of their crimson color as verified by all the later and more authentic documents. The first volume opens with a graphic picture of France and the French people in the sixteenth century. The author describes the opening of the Reformation at Meaux, and the early struggles during the reign of Francis I. He gives quite a full sketch of Calvin and his work; of the progress, despite all persecution, of the Protestants; enters elaborately upon the reign of Charles IX., giving a copious biography of Coligny and his efforts in behalf of the new faith. The second volume gives the history of the two outbreaks of civil war; of the peace of St. Germain; of the influences poisoning the mind of Charles IX.; of the awful murder of the great admiral, the terrible massacre of St. Bartholomew in Paris and in the Provinces, and the general effect of it in France and throughout all Europe. The volume closes with the death of Charles IX. Prof. Baird has earned for himself the reputation of a painstaking historian. He already enjoys the reputation of a graceful writer. These volumes give ample illustration of excellent scholarship, of judicial fairness, and of admirable clearness and vividness of description.

LIVES OF THE LEADERS OF OUR CHURCH UNIVERSAL, FROM THE APOSTLES TO THE PRESENT TIME, by Dr. Ferdinand Piper, of the University of Berlin. Translated, with American Additions, by Henry Mitchell Maccracken, D. D. New York: Phillips & Hunt. 8vo, 874 pp., price \$3.00. For sale in Boston by James P. Mayes. This is a very useful and well-executed compendium of biographies of the most conspicuous names in the history of the Church—the fathers, the martyrs, the great doctors, the chief ministers of different nations, and the Reformers. The American leaders are given denominationally. Of the Methodists, we have sketches of Asbury, McKendree, and Wilbur Fisk. The book is a very useful and entertaining one for family reading and for general reference.

Among the best Sunday-school books that we have examined are the volumes just issued from the Book Rooms, New York, by Phillips and Hunt, written by Emma Leslie—a *nom de plume* of a cultivated English lady who has no occasion to hide her pen. The Sunday-school officers and teachers were maturing plans for united and aggressive work, looking for the blessing of God to yield a large harvest of converted souls in this department of the Church. Arrangements had been made by which we expected to have Bro. Harrison with us on the first of January. The outlook was hopeful and promising. Just when a communication was received from Bro. Harrison, stating that providential indications led him to conclude that it was the will of God he should come to Wharton Street at once, and commence his labors, and that we might expect him the following Tuesday night. This staggered the faith of some; they thought it was too early in the season, and that the warm weather would militate against the success of the effort. But no choice was left us, and we covenanted together to co-operate with him to the extent of our ability in seeking to promote the work of God in our midst. Announcements for the initial meeting were accordingly made. When the evening came, we were surprised to find the church filled with a curious and eager congregation—this being Bro. Harrison's first appearance in Philadelphia to conduct a series of meetings.

With naive simplicity and consummate skill, in two minutes he put himself en rapport with the audience, and the very first meeting was one of wonderful interest and power. Every succeeding meeting, by interest has deepened and spread marvelously. While only a little over three weeks have passed, two hundred and seventy have already professed conversion, and the work seems only to have begun. With Barnum in our neighborhood, and the thermometer ranging about 80 degrees, during the past week, there was no appreciable diminution in the attendance and interest. The Church is filled to its utmost capacity every night. One very marked feature of this extraordinary movement is the number of non-church-going persons who have been attracted to the services, many of whom have been converted. And the end is not yet! Bro. Harrison has repeatedly affirmed that his faith compasses the conversion of a thousand souls. Why not? His methods are unique. He does not depend upon preaching. He has preached only one sermon since he has been with us. He says: "The people know enough, and my mission is to get them to act on what they know." He depends largely upon prayer and faith—gives brief exhortations and traces the congregation to hearty, enthusiastic, spiritual singing. The joyous element of worship largely preponderates. Every Christian appears very happy. May this gracious and glorious work continue to deepen and spread until

the entire city is stirred and quickened by the Spirit of God, and multitudes are saved from their sins! THEO. STEVENS, Pastor Wharton St. M. E. Church.

THE ATLANTIC for November is solidly filled with prose articles from beginning to end, not a single poem being sandwiched in. It opens with "Our Military Past and Future"—a strong and able paper on the present condition and future prospects of the army of the United States. Jennie J. Young contributes an entertaining sketch of "The Ceramic Art in America." Prof. Goldwin Smith discusses a probable reflexion in popular morals in "The Prospect of a Moral Interregnum"—a prophesied condition of affairs we should be sorry to see in this country. The editorial departments are at the hands of the religious leaders and teachers of the people. Geo. E. Waring, Jr., describes, in his usual admirable style, "The Waldenses of To-day." Two capital papers are given to the current literature of the day in "Englishmen in Recent Literature" and "Late Books of Travel"—a new feature in book-reviewing peculiar to the *Atlantic*, and valuable for the discussion of books of a kind together. Richard Grant White gives a batch of "Assorted Americanisms," critical, instructive and entertaining. "Tree, the Millionaire," reaches its end in this number, to the satisfaction, no doubt, of its readers. "Mysterious Disappearances" is the title of a curious anonymous paper, which explains itself. "Sister Mary's Story" is the only short story in the number. Ten pages are devoted to the "Contributors' Club," and the closing twelve or thirteen pages to "Recent Literature," so that this is a peculiarly literary number, some twenty-four or twenty-five new books being noticed and reviewed.

All the new magazines are for sale by A. Williams & Co.

NEW MUSIC. From Oliver Ditson & Co.: Instrumental—Staccato Etude, by Carl Haase, Op. 102; Turkish Revue, composed by Th. Michels, arr. for four hands, by Th. Moelling. Vocal—Little Bird so Sweetly Singing, words by Robert Reece, composed by G. B. Allen; Lost Hours (ballad), words by F. C. Mule, music by Herbert Leslie; Summertime, music by Frederic Eben, music by Ciro Pinsuti.

not do injustice to some of his brother physicians in Chicago, they ought to renew their medical studies before they extend their practice. To those who are accustomed to the new plan, and have their small chests of sugar-plums, so wonderfully effective, in their estimation, in disease, this volume will be an invaluable aid, and to such reading we commend it.

MAGAZINES.

The November *Scribner* (of which 100,000 copies are printed) opens with two frontispiece portraits of Bayard Taylor, one from a photograph and the other from a bronze bas-relief. The former is the best of the frontispiece portraits that have appeared in this magazine. The prominent feature of the number is the opening of Mr. Cable's story, "The Grandissimes," which will have to do with Creole life in New Orleans three-quarters of a century ago. It opens very spiritedly, and gives promise of being full of interest. The most valuable and important paper in this number is that on the "Mississippi Jetties," giving a detailed account of the difficulties, methods, and successful results of this great engineering project, of widest interest to the agricultural and commercial classes of the whole land. With the successful opening of the mouth of the Mississippi the commerce of the South, with the further and rapid development of the agricultural resources of the West, and cotton and wheat will be shipped in bulk directly to New Orleans and thence to foreign ports. Directly connected with this agricultural development is Mr. King's "Picturesque Features of Kansas Farming," which incidentally shows an unexampled state of prosperity. Strongly in contrast with this is the paper entitled, "The Agricultural Critique in Great Britain," in which it is shown that English farming has irretrievably lost its prominence as an industry of the kingdom. "Rare Lawa Trees" and "Success with Small Fruits" are articles that will attract considerable attention. The art paper is by Clarence Cook on "Mr. Morris Moore and His Old Masters," with one noticeable illustration, the "Marsyas and Apollo" of Raphael. E. C. Steadman contributes the opening of an appreciative critique on the poetry of Bayard Taylor, involving the consideration of other American literature before the war. "How Animals Got Home" is a curious study by Ernest Ingersoll on the "home instinct" of animals. "The French Quarter of New York" is a picture-que article by W. H. Rieding. "Extracts from the Journal of Hear: J. Raymond" are principally devoted to reminiscences of Webster and the campaign of 1848, including Webster's opinion of Clay. Authors will be interested in this paper on the habitat and name qualities of "The Michigan Graying." The fourth installment of Mr. James' "Confidence" changes the scene to America. There are two short stories, one of the Schleswig-Holstein war, by H. H. Boyesen. The poetry of the number is contributed by Austin Dobson, Mary Mapes Dodge and others, including three sonnets by Wm. C. Bonaparte (his own cousin, the Prince Imperial), and a poem by a new poet, well skilled. Great things are in preparation for future numbers of this magazine.

Harper's for November closes the 59th volume in handsome style, opening with a quaint historical paper by W. H. Rieding on "The Old National Pike." Mr. S. G. W. Benjamin's paper on "Early American Art" is a valuable one, and full of interest. Prof. H. W. Elliott has a short paper on "The Sparrow War," in which he shows that there is no good reason for banishing the sparrow any more, and that the birds that at times annoy us and grain raisers, and that the balance of the account is generally in the bird's favor. Two pretty illustrations are given. "The Mimicry of Nature" reveals some curious and beautiful imitations in flower, animal and insect life, with fine illustrations. "The Cattle Ranches of Colorado" gives a full and interesting account of the great cattle ranges of the West, and will be a revelation to many people, of great interest, both from its valuable information and its numerous illustrations. The three great serials are well represented. "Young Mrs. Jardine" keeping up its interest to the full, and containing some admirable remarks upon the popular creed "that a young man is better alone, free from all incumbrance of wife or children," this story will be finished in the next number. Two of Robert Herrick's quaint little poems are finely illustrated with full-page drawings by Abbey. "A Legend of All-Hallow Eve" is a strange story, with illustrations. "A Night on the Tête Noire" is a humorous-written and illustrated story of the experiences of a young lady and her chaperon. Mr. C. P. Gray contributes a fine poem, "Rosamond." The editorial departments are unusually well filled.

The *Atlantic* for November is solidly filled with prose articles from beginning to end, not a single poem being sandwiched in. It opens with "Our Military Past and Future"—a strong and able paper on the present condition and future prospects of the army of the United States. Jennie J. Young contributes an entertaining sketch of "The Ceramic Art in America." Prof. Goldwin Smith discusses a probable reflexion in popular morals in "The Prospect of a Moral Interregnum"—a prophesied condition of affairs we should be sorry to see in this country. The editorial departments are at the hands of the religious leaders and teachers of the people. Geo. E. Waring, Jr., describes, in his usual admirable style, "The Waldenses of To-day." Two capital papers are given to the current literature of the day in "Englishmen in Recent Literature" and "Late Books of Travel"—a new feature in book-reviewing peculiar to the *Atlantic*, and valuable for the discussion of books of a kind together. Richard Grant White gives a batch of "Assorted Americanisms," critical, instructive and entertaining. "Tree, the Millionaire," reaches its end in this number, to the satisfaction, no doubt, of its readers. "Mysterious Disappearances" is the title of a curious anonymous paper, which explains itself. "Sister Mary's Story" is the only short story in the number. Ten pages are devoted to the "Contributors' Club," and the closing twelve or thirteen pages to "Recent Literature," so that this is a peculiarly literary number, some twenty-four or twenty-five new books being noticed and reviewed.

All the new magazines

The Sunday School.

FOURTH QUARTER, LESSON VII.

Sunday, November 10. 1 John 4: 7-16.

BY REV. W. O. HOLWAY, U. S. M.

THE LOVE OF THE FATHER.

I. Preliminary.

In the preceding part of this Epistle (chap. 2: 7-14) the duty of brotherly love is solemnly enjoined as an evidence that believers walk in the light, the root lies being, "God is light." In our lesson to-day the same commandment is brought forward and pressed as a proof that believers are truly born of God, the leading idea being, "God is love."

The commandment of love is a short commandment and a long commandment; one commandment and many commandments. It is no commandment and all the commandments. Short and one it is of itself, and soon mastered as to its meaning; but long and manifold in point of practice, for it is the sum and chief of all commandments. And it is no commandment at all in respect of the works, for it has no special work of its own by name; but it is all the commandments, because the works of all the commandments are and should be its works. The commandment of love therefore abrogates all the commandments, and yet establishes all the commandments; and all this in order that we may know and learn thus much: No commandment and no work is to be loved and binding, but in as far as it is the demand of love (Luther).

II. Introduction.

The New Commandment—"that ye love one another; as I have loved you, that ye also love one another," is nowhere enforced with more weighty emphasis and more solemn fervency than in this Epistle. If St. John has been called "the Apostle of Love," he has none the less justly been named "the Apostle of the Absolute;" for while his exhortations are tender and touch the heart with their rare pathos, they are also peremptory and sharply definitive. There is no blur or haze in his views of life and duty. Light is light, and darkness darkness, and the line between the two is drawn with unmistakable clearness. On the one side or the other he ranges men, with a remorseless and absolute certainty. To deny that we have sinned is not merely a case of self-deception; it is making God a liar—nothing less. The man who loveth not his brother is not guilty merely of a sin of omission—"he abideth in death." But while his sharp, decisive judgments show how closely he dwelt with absolute Truth, we find joined with them in rare combination these gentle and tender persuasions which reflect the glow of the Infinite Charity. "Beloved," he says, "let us love one another," not in name merely, but with that warm, endearing affection which burns in the heart, and beams in the eye of every one who is "born of God and knoweth God." Not to love and not to know God, the children should bear the father's image; and, exclaims the apostle with incomparable brevity and fullness of meaning, "God is Love." The reality and greatness of His love were manifested when He "sent His only-begotten Son into the world," with the gift of eternal life for us. "Herein is love," in its highest culmination; "not that we loved Him, but that He loved us," who hated Him and deserved only His wrath; and so loved us that He "sent His Son to be the propitiation for our sins."

"Beloved," the apostle adds with melting tenderness, "if God so loved us, we ought also to love one another." God, in His essence, being without body or parts, has ever been and ever must be invisible to mortal eyes, but He abides in us, and "His love is perfected in us," if we love one another; and there is no doubt that He dwells in us and we in Him, for we are conscious of it by His Spirit whom He hath given us. Though we have never seen God, yet we have seen Him who came forth from God "to be the Saviour of the world." "Who-soever confesses," with the heart as well as the lips, that "Jesus is the Son of God," and feels in the depths of his own experience all that this confession implies, gives evidence that "God dwelleth in Him and he in God." The apostle is certain of God's love both by faith and by knowledge. "God is Love," he reiterates, "and he that dwelleth in love, dwelleth in God, and God in him."

III. Exposition.

Verse 7. *Beloved, let us love one another.*—Not tame tolerance, nor rapid sentimentality, nor mere politeness, as enjoined here, but that fervent affection which the apostle himself felt when he called them "Beloved;" that love which is the bond of perfectness, which is fruitful in sacrifices for others, which excludes all envy and anger, and revenge, and which among the early Christians was so conspicuous as to excite the amazement of the heathen, and lead them to exclaim, "See how these Christians love one another and how ready they are to die for one another!" For love is of God—"the love," this quality of it, is not ours by nature, but has its source in God, and is "sent abroad" in our hearts by the Holy Spirit. *Whoever loveth is born of God.*—Whoever possesses and exhibits this love for the brethren is a true child of God, begotten by His grace. This love is an evidence of his regeneration. *Knoweth God*—with that saving knowledge which cries, "Abba, Father."

Verse 8. *He that loveth not*—he that is destitute of this special affection, and exhibits none of its fruits. *Knoweth not God.*—The force of the Greek article in this word is, "has never known" God; has not taken the first step even in knowing Him. *For God is love.*—His very Being, His Essence, is love. Hence he that is "born of God" must have love, and show love.

This single announcement of the beloved disciple, contradicted by no apparent evidence, yet carrying its own evidence in the world around us, met with many a no and many a murmur, the shortest of sentences, the most summary of Gospels, which a breath can utter, and which a signet-ring can contain, is the truth which, shining bright at the Advent, will overshadow the world in the millennium's midday. It is a truth on which no man has muscled too much, even although he has pondered it all his days; and to which no angel and no justice, except that in which golden harp mingle, and in which the redeemed from among men are helped by the seraphim (Dr. J. Hamilton, quoted by Feltout).

Verse 9. *In this was manifested the love of God.*—The love manifested for us, "manifested." The incarnation proved and measured God's love to man. *Sent*—

"hath sent." *His only-begotten Son.*—God has only one Son who by nature and necessity is His Son. The term "only-begotten" means that which exists once only, singly of its kind. Both the exaltation and pre-existence of Christ Jesus are strongly asserted in this passage. *That we might live through Him.*—The state of sin is viewed as a state of death. Those who live in sin abide in death. Christ announced Himself as "the Way, the Truth, and the Life." He claimed it as the object of His coming, "that ye might have life, and that ye might have it more abundantly." They who walk in Him "lay hold upon eternal life," and "the newness of life."

Verse 10. *Herein is love*—in its fullest, brightest, most startling exhibition. *That we loved God.*—We were His enemies, opposed to His holy will, defying His authority. His compassion was not excited by the discovery of faint sparks of love towards Him in human hearts. But that He loved us, all unlovely and hateful as we were, utterly without merit and fit only for destruction. He loved us nothing. He might justly have crushed us in a moment, and created by His word, and peopled, another world with pure and happy beings. We deserved nothing but extinction, and yet He loved us! He did not wait for our love, but took the initiative, and exhibited His love in the surpassing gift of His Son. *Herein is love, indeed! The propitiation for our sins.*—Instead of punishment He provided a propitiation by which justice might be appeased, and all estrangement between God and the sinner be removed.

Verse 11. *Beloved*—a most tender use of the word. *If God so loved us*—so freely, so fully, so unreservedly. *We ought to love one another.*—We, who profess to be His children, partners of His nature, should be of love and outflow towards all who have named His name, even though they have occasionally shown an unlovely temper or an unkind, unforgiving attitude. We should mutually and habitually conduct ourselves in a forgiving, kind, liberal, compassionate way towards our fellow Christians.

Verse 12. *No man hath seen God at any time*—that is, visibly and really. He dwells in unapproachable light. His manifestations in the Old Testament were simply temporary assumptions of the human form. When we speak of His hand, His eyes, etc., we are using language of accommodation. God is invisible, without body or parts. Our powers never can apprehend Him in His essence. In two senses, however, God is said to have been "seen;" or to be "seen"—in the person of Jesus Christ who declared, "He that hath seen Me hath seen the Father;" and in that spiritual perception which is granted by the Holy Spirit. "The loving" see Him who is Love; the "pure in heart" see Him who is pure. *God dwelleth in us.*—God is tempted in loving hearts, and in this sense, too, may be "seen." *His love is perfected in us*—on condition that our love is perfect for one another.

Love to God, which is our duty, is love towards Him who has ever been; and cannot exist in us unless by, and with, His lower degrees, as manifested towards our brethren whom we have seen. By our love to Him we are to know how far we have come to Him; if that be present, He "dwelleth in us," and His love is perfected in us (Alford).

Verse 13. *Hereby know ye, etc.*—The apostle is not dealing with statements merely. He loves to appeal to experience. The proof of this mutual and glorious indwelling is found in our very consciousness. *He hath given us His Spirit.*—His Spirit beareth witness with our spirits to our adoption and fellowship; and manifests His presence by holy affections—love, joy, peace, etc.

Verse 14. *And we have seen and do testify.*—The connection with the last verse is not obvious. The meaning seems to be that we have not seen God, for He is invisible; but we know of His presence and indwelling by the brotherly love we feel and the conscious experience of His Spirit's influences. Still we have seen Him who is the image of God—the Son of God; we have seen His glory—the glory of the only-begotten of the Father, full of grace and truth. *This we have seen and do testify.* *The Saviour of the world*—a compact statement of the mission of Christ Jesus. His union with humanity, His teaching, miracles, sufferings, death, resurrection, all converged in this one purpose, to procure and offer salvation to every man.

Verse 15. *Whoever shall confess, etc.*—not with the lips, but with the heart; not as an article of a creed, but as a living, loving conviction of their inward being, which carries with it the whole truth of the Father's love and the Son's divine dignity notwithstanding His fleshly veil, and embraces, consequently, all the teachings of the Gospel. *God dwelleth in him, etc.*—This conviction of the divine Sonship of Jesus can come only from the Holy Spirit, and it is a mark that He dwells within whenever it is entertained and acted upon.

Verse 16. *We have known and believed.*—Faith and knowledge both united in St. John's case to produce the conviction and confession of God's love, as manifested especially in the gift of His Son. *God is love, etc.*—Here follows the summary of the preceding teaching. Says Alford: "This is the solemn and formal re-statement of that which has been the ground-tone of the whole since verse 7; and here, as there, 'love' is in its widest abstract sense. Its two principal manifestations are, love to God, and love to one another; but this saying is of love absolute."

IV. Gleanings.

1. During the retreat of Alfred the Great, at Athelney, Somersetshire, after the defeat of his forces by the Danes, a beggar came to his little castle there, and requested alms; when his queen informed him that they had only one small loaf remaining. But the king said, "Give the poor Christian one-half of the loaf. He who could feed five thousand men with five loaves and two small fishes, can certainly make that half of the loaf suffice for more than our necessities." Accordingly the poor man was relieved, and this noble act of charity was soon recompensed by a providential store of fresh provisions, with which his people returned (Biblical Museum).

2. When a rosebud is formed, if the soil is soft, and the sky is genial, it is not long before it bursts; for the life within is so abundant that it can no longer contain it all, but in blossomed brightness and swimming fragrance it must needs let forth its joy and gladden all the air. And if, when thus ripe, it refused to expand, it would quickly rot at heart and die. And Christian love is just piety with its petals fully spread, developing itself and making it a happier world. The religion which fancies that it loves God, when it never evinces love to its brother, is not piety, but a poor malodorous theology, a dogma with a worm in the heart (Dr. J. Hamilton).

3. A man may be a miser of his wealth; he may tie up his talent in a napkin; he may hug himself in his reputation; but he is always generous in his love. Love cannot stay at home; a man cannot keep it to himself. It is constant, it is constantly travelling. A man must spend it, must give it away (Dr. Macleod).

4. History's noblest deed and record of love is in the self-devotion of the generous heathen Pythias, who forfeited his life to save his friend; but "God commendeth His love to us in that, while we were yet sinners, Christ died for us." "You have not seen," says a great writer and profound thinker, "the greatest gift of all—the heart of God, the love of His heart, the heart of His love. And will He in very deed show us that? Yes, undivided that cross, and see. It was His only mode of showing us His heart. It is infinite Love laboring to reveal itself—agonizing to utter the fullness of infinite Love. Apart from that act, a boundless ocean of love would have remained forever shut up and concealed in the heart of God, but now it has found an ocean channel. Beyond this He cannot go. Once and forever the proof has been given, 'God is love.'" (Biblical Museum).

5. The following lines are said to have been composed by a lunatic, and were found written on the wall of his cell after his death:—

"Could we with luk the ocean fill,
And were the skies of parchment made,
Were every stalk on earth a quill,
And every man a scribe by trade,
To write the love of God above,
Would drain the ocean dry;
Nor could the scroll contain the whole,
Though stretched from sky to sky."

V. Questions.

1. What is the New Commandment?
2. What peculiarities in St. John's style were mentioned?
3. What is the meaning of the exhortation, "Let us love one another?"
4. To what source is love traced?
5. What is the distinguishing mark of a child of God (verse 7)?
6. How is God defined, in verse 8?
7. How was God's love to man proved and measured?
8. What is the meaning of the term "only-begotten?"
9. By what comparison was God's love especially proved, in verse 10?
10. What should follow God's love to us?
11. In what two senses was God said to be "seen?"
12. How do we know that God dwelleth in us (verse 13)?
13. Explain verse 15.

MISSIONARY ITEMS.

The American Baptist Missionary Union has just sent fifteen missionaries to India.

Fears are entertained that the Otis legacy of nearly \$1,000,000 to the American Board (Congregational) will have as one effect a decline in the contribution of the Churches.

Rev. Dr. Snel, of Philadelphia, has given \$10,000 for the support of St. John's Missionary College, Shanghai, China, of which Bishop Schereschewsky recently laid the foundation.

The question how best to manage the carrying of the Gospel in Wales to that increasing portion of the population of the country which is beginning to speak and understand English, is exciting interest. New ways are used. One is a mixed Welsh and English service. The other is a separate English service.

The natives along the shore of Lake Nyassa, Africa, are flocking in great numbers at Livingstonia, at the south end of the lake, which is the mission station of the Free Church of Scotland. At Kapingina, a sort of out-station, upward of 2,000 are under the protection of the missionaries.

Rev. Narayan Sheshadri, a converted Brahmin and missionary in India, whose presence in New York in 1873 will be remembered, has caused a church to be built on a hill near Jahra, by native Christian masons and carpenters, who originally were thieves by profession. In addition to becoming Christians, they have learned their trades.

The Missionary Conference of the Protestant Episcopal Church has just been held in New York city. Among those in attendance were Bishops Potter, Huntington, Whipple, Bell, Elliott, Pierce, Bissell, Paddock and Williams.

About a year and a half ago a mission for lepers was established in North India by a missionary of the Church of Scotland. It has now three asylums with eighty inmates, and of these twelve have professed Christianity. A more unattractive feature of missionary work cannot well be found, as the Christians who are so earnestly engaged in it are giving the strongest evidence of their Christian love.

Rev. N. Sites writes from Foochow, China, to the editor of the *Missionary Tidings*: "The second number of your new and valuable magazine is at hand. The two copies alone are worth the year's subscription. Success must attend the enterprise." The price is fifty cents a year. Address Rev. A. C. Rose, Troy, Ky., or 805 Broadway, New York.

EDUCATIONAL.

TO THE FRIENDS OF MAINE WESLEYAN SEMINARY:—

Through the efforts of Hon. Joseph A. Locke and Alden J. B. Blethen, esq., both of Portland, very elegant and commodious cases have recently been provided for the natural history collections of this institution. The present is a favorable time to increase these collections, and an effort is being made for that purpose. An important addition will soon be made to them in consequence of the grant to the Seminary of a suite of duplicate specimens collected by the U. S. Commission of Fisheries. This collection is now being prepared under the direction of Professor Baird and Goode of the Smithsonian Institution, and will well

represent the marine invertebrates of our coast. No doubt there are many alumni and friends of Maine Wesleyan Seminary who have specimens or collections which they have thought of some time donating to the institution. We are able to assure such that we now have ample facilities for the proper care of large collections, and for making them of practical use for purposes of study. The labels will give due credit to donors. Minerals, rocks, fossils, shells, fishes, reptiles, birds, mammals, skeletons, anatomical preparations, plants—in fact, almost any natural history specimen will be acceptable, especially if the locality where found is given with the specimen. Correspondence as to details is invited from all who wish to remember Kent's Hill in this practical way.

Geo. H. Stone, Department of Natural Science.

The first public rehearsal for the season of the Mendon Choral Society connected with the Providence Conservatory of Music, under the direction of Prof. J. Hastings, Jr., was held in the rooms of the Conservatory on the evening of Oct. 15. Nearly the whole of the oratorio of "Elijah" was rendered with very full orchestral accompaniment. The various choruses were most inspiringly interpreted by one hundred and sixty voices. Those ladies and gentlemen who sang the solos, duets, trios, etc., acquitted themselves finely and won storm of applause in so doing. Prof. Hastings has made a grand success of this society as well as of the Conservatory of Music. The latter is full to overflowing, besides a great number who have been refused admittance till the next term. The Society is preparing to bring out the oratorio of "The Messiah," on Christmas.

Commercial.

BOSTON MARKET.
WHOLESALE PRICES. Nov. 4, 1879.

FLOUR—Superfine, \$5.25 @ 5.50; extra, \$5.25 @ 5.50; Michigan, \$5.25 @ 5.50; St. Louis, \$5.25 @ 5.50; Southern Flour, \$5.00 @ 5.25; RYE FLOUR—\$5.00 @ 5.50; OAT MEAL—\$5.25 @ 5.50; CORN MEAL—\$5.00 @ 5.50; CORN—Mixed and yellow, 60 @ 65c; FINE FLOUR—18 @ 20c; MIDDLING—18 @ 20c; SUGAR—12 @ 15c; COFFEE—12 @ 15c; SEEDS—Timothy, \$2.20 @ 2.60; Red Top, \$2.50 @ 2.75; H. 1, 1st, \$2.00 @ 2.25; H. 2, 1st, \$1.75 @ 2.00; H. 3, 1st, \$1.50 @ 1.75; H. 4, 1st, \$1.25 @ 1.50; H. 5, 1st, \$1.00 @ 1.25; H. 6, 1st, \$0.75 @ 1.00; H. 7, 1st, \$0.50 @ 0.75; H. 8, 1st, \$0.25 @ 0.50; H. 9, 1st, \$0.10 @ 0.25; H. 10, 1st, \$0.05 @ 0.10; H. 11, 1st, \$0.02 @ 0.05; H. 12, 1st, \$0.01 @ 0.02; H. 13, 1st, \$0.00 @ 0.01; H. 14, 1st, \$0.00 @ 0.00; H. 15, 1st, \$0.00 @ 0.00; H. 16, 1st, \$0.00 @ 0.00; H. 17, 1st, \$0.00 @ 0.00; H. 18, 1st, \$0.00 @ 0.00; H. 19, 1st, \$0.00 @ 0.00; H. 20, 1st, \$0.00 @ 0.00; H. 21, 1st, \$0.00 @ 0.00; H. 22, 1st, \$0.00 @ 0.00; H. 23, 1st, \$0.00 @ 0.00; H. 24, 1st, \$0.00 @ 0.00; 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CONTENTS.

Original Articles.	PAGE
New Countries to the Old.—Methodist Quarterly Review for October.—A Word with My Critics.	202
Miscellaneous.	
State Sabbath Convention, CONNECUT.—OUR BOOK TABLE.	254
The Sunday-school.	
Missionary Items, EDUCATIONAL, Boston Market.—Advertisements.	255
Editorial.	
Is a Great Moral Lapse to be Feared?—ANATHEMA MARANATHA!—EDITORIAL ITEMS.	256
Notes from the Churches.	
Business Notices.—Church Register.—Money Letters Received.—Marriages.—Advertisements.	257
The Family.	
The Vision (poem).—Thompson.—Bible Study at Wilbraham Academy.—Wings (poem).—A Word to the Girls.—"Who Will Roll Us Away the Stone?" THE LITTLE PILGRIM, Selected for October, FOR YOUNG AND OLD. MISCELLANY. RELIGIOUS ITEMS.	258
Obituaries.	
Massachusetts.—Maine.—East Maine.—New Hampshire. TEMPERANCE ITEMS. Advertisements.	259
The Week.	
Reading Notices.—Advertisements.	260

(Entered at the Post-office, Boston, Mass., as second class matter.)

ZION'S HERALD.

THURSDAY, NOVEMBER 6, 1879.

Father Joseph Marsh, now a superannuated preacher, at an advanced age, in the Providence Conference, was once actively engaged in a mechanical employment in this vicinity, and was at the same time a remarkably able and successful local preacher. He was the father of Methodism in Malden, and he greatly enjoys visiting the vicinity of his labors of many years ago. He spent a Sabbath a short time since in Medford, much to the delight and spiritual profit of the M. E. Church there. Among other instances of his pastoral labors which he related in his familiar talk, he recounted the interesting conversion of a ship captain. His wife had been converted and wished to unite with the Church; but the captain was much averse to this, and not a little bitter in his opposition. Brother Marsh visited him, and sought to awaken his own convictions in reference to his spiritual peril. He finally secured his promise to read the Bible in regular course, not to stop at its difficulties, nor to find occasion for objections; but to read it in course to see what was in it and what effect it would have upon himself. The faithful minister accompanied the advice with earnest prayer. The heart of the captain became powerfully affected, and by the time his wife was to be received into the Church, he was ready to stand by her side, a thoroughly renewed man, to be received also into the same communion. Soon after he came to the good minister to know what was the next thing to be done. He had found his former advice so excellent, he wished further suggestions for the future. Brother Marsh was equal to the occasion. "The next thing to be done, Captain," said he, "is to subscribe for Zion's Herald. Next to the Bible the best help in the Christian life is a good religious newspaper." A pleasant smile passed over the face of the audience at this unintentional but capital commendation of a paper, that still, as a half century ago, offers its crowded pages to supplement the pastoral work in the Christian nurture of the membership.

Brother Marsh was, not many years ago, sent by his Conference to a manufacturing village as preacher in charge, at the request of a leading man of the town. This gentleman's name was given him as one interested in Methodist preaching in the place, but one who was not himself a member of the Church. Brother Marsh reached his appointment, and as the only name he knew in the town he first visited this gentleman. He said he had come to inquire of him the name of some steward in the Church. He received the answer that there was no steward. "Any leader?" "None," was the answer. He asked where he could find a list of members. He was told that there was no list. "Where could he find," he asked, "a record of the Church organization?" "There was no Church organized," he was told. "What was then to be done?" he asked. "Why," said the gentleman, "we have sent you for the very purpose of building up a Church." "Then we might as well commence our work right here," said Brother Marsh. "Are you a professor of religion?" he asked of the gentleman. "I am not," was the answer. "Let us kneel right down here and begin," said Brother Marsh. They knelt together, and the devout minister poured out his soul in prayer. The work commenced there. A steward and leading member of the Church soon formed was early born into the kingdom of Christ, and became an efficient co-worker in the establishment of an efficient charge.

Rev. George Washington Bates, son of the venerable Lewis Bates, who died in the prime of his strength and in the midst of his most successful ministerial work, in 1851, after a very active ministry of sixteen years, was a worthy son of a particularly witty and humorous father. He was even more ready with a story and much more irrepressible in fun, although he was one of the most devoted, prayerful, faithful and earnest Christian pastors. His humor was as natural as speaking, and as irresistible as a stream in the time of its spring floods. It was no effort to him to turn from convulsing the circle around him with his wit, to the most pathetic and

overwhelming prayer, melting all the hearers to tears. He always had revivals and substantial accessions to his Church. His Presiding Elder, Dr. James Porter, on one occasion felt to be his duty to give him a serious caution, as his course was evidently having an embarrassing influence over some of his members. He requested an opportunity to see him alone. The unconquerable humorist had occasion enough to suspect the object of this private interview, and as they seated themselves for the expected conversation, Bro. Bates said, "Bro. Porter, I should like to ask you a question before proceeding to any other business." "Very well," said the grave one. "Ask your question." "Can you tell me, Bro. Porter," asked the imperturbable humorist, "how many holes there are in a skimmer?" This was too much even for the proverbial self-possession of the dignified Conference official, and that private interview was postponed to a more favorable season.

Many of our older ministers of the original New England Conference will remember Brother Elijah Nichols, of West Thompson. There were several generations and a large family of the Nichols, all important members and supporters of the M. E. Church. Bro. Nichols was a very diligent and successful farmer. He was economical, and well appreciated the value of money, although he had to bear a good share in the burdens of the Church. The well-known Elder Lindsay, as he was familiarly called among us, from his long filling the office of Presiding Elder, father of Dr. Lindsay of Boston University—a powerful preacher and mighty in prayer—was for a number of years a successful soliciting agent for Wesleyan University. Our "before-hand" men in those days were few and were sure to be known, and it was inevitable that Elder Lindsay should "go" for Brother Nichols. He found the thrifty farmer rather inclined to ward off his approach to the chief object of his visit. He entertained the Elder with a full and affecting account of his late losses. He was just mourning the death of a valuable cow. A little while before he had lost a steer, and other instances of the loss of cattle were enumerated. Elder Lindsay heartily sympathized with him. "Let us pray about it," he said. They knelt, and the devout minister recapitulated the severe discipline to which the wealthy farmer had been submitted. "O Lord!" he said, "Thou hast been pleased to afflict Thy servant in the loss of a cow. Thou hast removed from him, heretofore, a steer, and he has suffered the loss, also, of other cattle. O Lord! bless Bro. Nichols! Open his heart that he may give to Thy cause which is suffering so much for lack of aid, before all his cattle are taken from him." The uneasy farmer hardly waited for the amen to close the prayer of the earnest minister, before he placed his hands upon his shoulder and said, "Bro. Lindsay, I'll give you twenty-five dollars for the college." That prayer certainly was promptly answered.

We mentioned, a week or two since, the statement of a gentleman that a Church he knew in his boyhood had seen no revival for thirty-six years. Every Christian who reads such a statement must feel that something was radically wrong in such a condition of things. Christ said, "I am the vine, ye are the branches." The purpose of the vine is fruit, and the purpose of the Church is fruit; for Christ added, "Herein is my Father glorified that ye bear much fruit." Grapes always grow through the Church. Christ saves souls through the Church. No grapes were found this autumn on last year's growth of the branches of vines. There must be constant growth in the Church if souls are to be saved. God is the same, Christ and the Holy Ghost are always ready. The Bible and ministry are ordained of God for the work, and sinners are in sore need all the time. Nothing is more certain than that the Church ought to be in the spirit of revival all the time. The awakening in the minds of the unconverted will always be commensurate with the spirituality of the Church, while the members of the Church will grow cold and formal in personal religion just in proportion as the revival fire diminishes. Is it not high time that we sound the trumpet and put ourselves in battle order all along the line? Sinners are dying; our own souls are famishing; and God is calling. Let us awake and do His work!

IS A GREAT MORAL LAPSE TO BE FEARED?

The article in the *Atlantic* for November that thoughtful Christian men will be disposed to read first and ponder over, is the elaborate and profound discussion by Goldwin Smith of the "Prospect of a Moral Interregnum." His studies as a professor of history in England and in America, and his pronounced faith in the Christian religion and its accepted symbols as held by the Protestant Church, give great force to the opinions which he not only clearly expresses, but fortifies by an abundance of impressive historical illustrations.

This moral interregnum which Mr. Smith looks upon as so imminent is to be the resultant of the wide-spread infidelity, in its many phases, of the present day; its disbelief in a personal God; its rejection of a supernatural revelation on the part of many, and the inspiration of portions of the Scriptures on the part of certain professed Christian believers in high positions, thus sapping the foundation of the public faith in the Book itself; and the destruction of the divine sanctions of piety and morality; and at the same time of human responsibility, by the new "positive religion" of science, with its fundamental doctrine of evolution.

Mr. Smith sets himself to the consideration of the probable outcome of these views, which in their higher and lower forms he finds spreading through all classes of English society, pervading its literature, forming its philosophy and poisoning the fountains of a pure Christian faith. He does not expect to see any immediate natural results of such an eclipse of belief in the supernatural. The old faith will continue to exercise more or less power, even if renounced, over those who have been born and trained under its benign influences. Many of the most pronounced doubters are still Christian in temper and practice; not, as they affirm, as the result of their emancipation from the superstitions of a revealed religion, but as the legitimate effect of their Christian training. The morality they exhibit, the humanity they profess, and the brotherly kindness they enjoin, have all been enforced and wrought into their lives by the religion they are now attempting to stamp out of existence.

But another generation, fed upon their demoralizing and corrupting doctrines, loosened from all divine restraints before virtuous habits have been formed, and utterly lost to any belief in the retributions of an immortal life—upon the children of this agnostic and atheistic period will fall all the inevitable results of a loss out of the heart and life of a belief in the supernatural, and in the divine sanctions of a moral law.

Dr. Smith shows, by a very impressive review of periods in Grecian, Roman, medieval, and modern history—by marked eras in English and French history—that times of popular atheism have always been followed by days of marked corruption of morals, of social degradation and of civil disturbances. Every restoration to virtue and order has been preceded by a revival of faith. This was true even in the period of mythological religions, and it has been eminently so in the history of Christendom. A period of fearful depravity preceded the Reformation of the sixteenth century, and all our late modern historians compete with each other in picturing the unbelief, in and out of the established Church of England—the prevalent atheism and deism, and the gross immoralities everywhere manifest, with the general corruption of all classes and the threatened eclipse of virtue as well as faith—before the era of the Wesleyan reformation. Nothing but a fresh and sweeping revival of religion—a new and powerful infusion of a supernatural element—saved England and Christendom from a moral collapse.

Some such moral catastrophe the Oxford scholar thinks to be threatening the Christian world again. His calm but terrible line of argument is certainly worthy of being pondered. It is no part of manliness, certainly not of Christian manhood, to treat lightly the possibility of such a serious event. It is very certain that there has been an amazing growth of doubt and destructive religious criticism within the last quarter of a century, and that, too, in unexpected and hitherto strongly Christian quarters. Especially have the two great Christian symbols suffered in the house of their friends—the Bible and the Sabbath. Science has become audacious and impertinent, and not a few leaders of modern thought have already affirmed boldly that the foundations of a supernatural faith have been sapped and that the decay of the superstructure is only a question of time.

Mr. Smith admits that the fact that some of the strongest and most cultivated minds of the day are not only true to the highest convictions of faith, but are bold and able, and successful also, in meeting all the attacks of the open and disguised foes of Revelation. We find still more comfort in the fact that, after all, this doubt has not spread as far as many suppose among professed Christians. The immense Catholic Church and the great bodies of Protestant believers have not become, in the least, shaken in their faith. Their religious institutions are not only better sustained pecuniarily than ever before, but the "enthusiasm of humanity" is not lost out of them. Their propagandist zeal and success are but little abated. The fact that instances of moral delinquency among professed Christians still startle the community and awaken no apologies or calls for remission of punishment, shows clearly that the moral sensibility of Christians is not weakened. A temporary breath of worldliness is passing over the Churches, occasioning a season of spiritual, if not moral, paralysis. But there has been no utter lapse of marked religious awakenings. All over our land, at least in important centres of influence, unquestioned moral and religious movements have been awakened. Men have been snatched from the bondage of appetite and lust, and have been made, before the eyes of their fellows, to become new creatures, worthy and diligent members of society as well as pious and earnest workers for the elevation of the race.

The unseen Angel of Jehovah, marking His presence by a moral *renaissance* in the community, has not left the Christian Church. The body of pronounced unbelievers forms a very small community as compared with the hosts still heartily believing in a supernatural religion and exhibiting, more or less, its moral restraints upon their consciences and lives. What is now wanted is not so much philosophy as the descent of the divine Presence upon His earthly disciples. As Mr. Smith argues, a revival of morals must be preceded by a great revival of pure and undivided religion.

ANATHEMA MARANATHA!

It is scarcely a figure of speech to say that curses are flying about in Belgium as thick as hail. The bishops of that lively little country are fairly on the rampage, and seem inclined to excommunicate nearly all the brains to be found in it.

For forty years there has been a persistent battle between the people and the priests on the subject of popular education, which these latter have determined to arrogate to themselves with a view to mould to their own views and purposes.

Last spring the Liberals finally conquered, and on the first of July last there was promulgated in all Belgium a law relative to primary instruction, which takes it out of the hands of the clergy, and places it in the hands of secular teachers. This has caused an intense excitement even in this land accustomed to religious disputes. And the battle is made still more furious from the fact that it was nearly a drawn game. The partial elections of next year may nullify the effects of the new law that now so widely separates the parties.

If the Clericals are returned to power, their first act will doubtless be the revision of the late law in favor of the old régime, and thus the Liberals would lose the fruit of forty years of exertion, and Belgium would again be placed under the episcopal yoke that it has just thrown off with a giant effort. There is, therefore, on both sides, an immense interest at stake. And this is no longer a question of theory, but one of immediate and practical interest in the direction of public affairs; and the excitement increases as the combatants approach the period for elections.

The question may thus be placed in a nutshell: The Liberals have taken from the Clericals the inspection and control of the primary schools; and the latter have responded by excommunicating all who now have anything to do with the schools—directors, teachers, pupils and parents, amounting, of course, to hundreds of thousands. This is rather wholesale slaughter, and it must be confessed that the Belgian bishops deserve the palm for violence. It will be observed that while the Liberals deprive the priests of none of his rights—only curtailing some of his most excessive privileges—the priests surpass all measure of reason in refusing to their adversaries the sacraments of the Church.

It must be that this mad demonstration will miss its aim, and will finally enlighten the people on the value of excommunication. It is clear that the clergy have no other intention than to stop the wheels of government, and, if possible, to smash the machine in its present hands. They count on a religious terrorism to drive all the teachers out of the employ of the State, and thus misuse their spiritual functions to satisfy their temporal passions. They deny the consolations of the Church to those teachers who are guilty of teaching the simple catechism, without episcopal sanction, while the priest is forbidden to exercise his function and his duty in giving religious teachings in these elementary schools.

Now the result has been that most of the teachers have taken issue with the clergy. They cannot believe that the God of Christians can condemn them for teaching the simple basis of religious truth, though they may not be ordained. Thousands of them have been ordered to resign, and but about a hundred have obeyed the mandate. In their mad jealousy for their priestly prerogatives, the clergy show too clearly that they fear the competition of secular teaching, and thus call attention to a distinction that it is not wise for them to bring into the foreground.

This excommunication of the Belgian teachers en masse looks more like a stroke of ill humor than the result of conscientious convictions, and the Liberals regard it so. They say it is equivalent to an ecclesiastical strike, the logical sequence of which is, that if they refuse to perform the service in Church and school for which the State pays them, their salary should stop. When the priest refuses to perform his office, stop his pay—any other employee of the government would be treated thus.

This bold stand, by both teachers and the Liberals, will probably bring the priests to their senses, and there are already signs that they will think before commencing the work of cursing by wholesale. It is said that secret instructions have already arrived from Rome largely modifying these extravagant pretensions. In the meanwhile the Belgian government is pursuing its course heedless of intimidation. On the first of October the law that deprives the clergy of the right of inspection of the schools went into effect, and the schools are now in operation without the clergy.

This state of things has produced a great many conflicts where the local authorities are Ultramontane, but nearly everywhere the government is succeeding in carrying on the schools, both in secular and religious teaching, by the aid of secular instructors. And thus the people are learning how to effect a great revolution by peaceful means, and are in a many way extricating themselves from ecclesiastical tyranny, and learning how it is possible to do without the priest and still remain religious in spite of an overbearing Church.

It looks now as if the clergy had resolved in the meanwhile to enter the electoral canvass with renewed vigor. The change of a few votes in the Chambers would give them the majority, and the coming struggle will be bitter without precedent. And the Belgian clergy have such direct access to the masses, and in the rural districts

so much power over them, that it is not wise to predict the result. The press in Belgium is remarkably free, and it is a wonder that it has not done more in enlightening the people. But many of them cannot reach because of the prohibition of the priests. Germany and France will regard this contest with intense interest because they are waging a battle of the same sort.

Editorial Items.

The interest which has already been awakened in this vicinity in behalf of the Ponca Indians, has been greatly increased by the visit to the city of the chief himself—a dignified personage, in a civilized dress, but bearing the unmistakable facial marks of the aboriginal inhabitants of the country—accompanied by an educated and cultivated Indian young lady of more than ordinary ability, whose English name is Bright Eyes—plainly but tastefully dressed as an American lady, with much feminine grace of manner, and a voice that is melody in itself—and her brother, a manly and intelligent appearing young fellow. The latter two are the children of the head chief of the Omaha tribe, which is the occasion of their connection with the present movement in behalf of the latter tribe.

A reception was held on Wednesday morning at the Tremont Hotel, where Mayor Prince, in the presence of a large invited company of clergymen and well-known citizens, in a few words, chosen with singular good sense, expressed a welcome to the chief and his young friends to the city, and hearty sympathy with the purpose for which they had come—to raise money to prosecute Standing Bear's action to secure a return of the property taken from him, or destroyed, and the privilege of living again in the homes from which he had been driven by the Indian Commission. Bright Eyes, in the most melodious of tones, interpreted the speech to the attentive chief. In response he uttered, with much quiet dignity and manifest feeling, a few manly and pathetic sentences. He had felt sad, but the sight of the company before him made him glad. He had come, he thought, to a place that seemed like a home. He called upon all to aid him in his difficulty with the general government.

In the evening a crowded public meeting was held in Horticultural Hall, presided over by Mayor Prince. He rehearsed again the story of the abuse of the Poncas, and then introduced Miss Susette La Flesche—Bright Eyes—who read a very touching and well-expressed recital of the rough and treacherous removal of the Poncas, their sufferings and misadventures in the wilderness, and the affecting story of the condition in which her relatives were found. No one could listen to the persuasive young Indian woman without being powerfully moved. Mr. Tibbels, the Omaha editor and generous friend of the Poncas, although suffering from the sudden announcement by telegraph, of the death of his wife, made a short and earnest address, and Standing Bear, in his Indian robes, in telling sentences, interpreted by Bright Eyes, repeated the tale of fraud and violence to which he had been subjected. The object of this visit is to raise money to carry the case of the Poncas to the Supreme Court, and to secure a decision as to whether he has any legal standing in the land, and can enjoy the protection of the law in his personal and tribal rights. A favorable decision will not settle the territorial problem, but will give this feeling people some defense from the brutal violence to which they are liable in the irrepressible movement of population across the territories which they now hold, and will open up all the facts involved, in a careful examination before the highest tribunal of the country, of this special case.

As showing the other side of the Indian character, the papers, last week, contain the graphic reporter's letter giving an account of an interview with Miss Josephine Meeker, daughter of the late Agent Meeker, who was laboriously taken down by the U. S. Indians at his agency, and an extremely affecting account of the outrage by Mrs. Meeker, the mother and wife. It is pretty difficult to understand the occasion of this outbreak, as all allow that Mr. Meeker was in many respects a model agent, a friend of the Indians, and in earnest to improve their condition. The only alleged cause is the ploughing up of ground at the agency, according to the instructions of the government, to set an example of the cultivation of soil for the Indians and to persuade them, if possible, to follow it. Such a course is becoming indispensable, as wild game is driven away by the irrepressible advance of civilization of which the long lines of railroad are the inevitable forerunners. The Indians had the idea that as soon as the land was ploughed it ceased to belong to them. They also suspected Meeker, who had noticed the excitement of the Indians, and was sending for Major Thornburgh and his force. Their souls brought in tidings of his approach. The attack was sudden, and the agent and his men took off their little defense. They were brutally shot down. The women were threatened, and guns were leveled at their heads. Their lives were saved by the importunity of the wife of one of the chiefs, and they ultimately were secured by the interposition of the head chief, Quarray, whose wife shed tears over their sufferings when they reached her home before the Indians, even of this same tribe, have some moral sense and sensibility, and do develop some of the noblest traits of character when properly cultivated. The sufferings of the Meeker family—the mother wounded, sick, sixty-five years of age, her heart bleeding over her husband's sudden and terrible death, forced to ride upon a pony without a saddle, day after day—as told by the daughter, are pathetic to the extreme. The daughter, "a blonde, with blue eyes, light hair, and of tall stature," shows herself a heroine of the first order. Her coolness, with a gun at her head, several times, overawed her savage attendants. She cooked for the company on her long ride, and kept up her heart and the courage of the family until the happy end of their captivity. It is evident enough that nothing can be done with the Indians in tribes, seeking their living by hunting. They must be taken away before the approach of civilization. It is only by treating them as families and individuals, and enforcing agricultural pursuits, and providing religious and educational opportunities for them, that they can be saved.

Last week removed from us two conspicuous names—one a military hero and the other a quiet scholar and writer—both well known and respected throughout the land. Gen. Joseph Hooker died very suddenly at his residence, Garden City, L. I., on Thursday, Oct. 31. He has borne the marks of his severe attack of disease some years since, but other than his lameness was as bright and vigorous an hour before his death as at any time in his life. He was sixty years of age, graduated at West Point in 1837, secured a high military reputation in the Mexican war, was a favorite and always successful division commander in the late civil war, succeeded Burnside in an hour of great discouragement, as the head of the army of the Potomac, and was ultimately relieved of his command by Gen. Meade just as he had forced Lee to give battle near Gettysburg. He was the hero of the poetic fight above the clouds at Lookout Mountain. He was eminently popular with his army, wearing the sobriquet of "Fighting Joe Hooker." He was equally respected and beloved in private life, and his name has been often mentioned among the possible candidates for the presidency.

Jacob Abbott was born at Hallowell, Me., Nov. 14, 1803, and died at his home in the pleasant town of Farmington, Me., on Thursday, the 31st ult. He graduated at Bowdoin in 1820, left his studies at Andover in 1824, was tutor and professor at Amherst, established a school for young ladies in Boston in 1829, remaining here until 1834. He was pastor for a short time in Roxbury, and then organized a very popular school for young ladies in New York city which continued for many years. But his great work was as an educator, and in many respects unequalled, juvenile religious literature. There were fewer books for youths forty years ago. We well remember how we enjoyed, nearly a half century since, his Young Christian Series. No other books for young people, introductory to the religious life, can compare with them, except, perhaps, those of Dr. Daniel Wise. His Bible Books, his Franciscan stories and his Histories, all had, as they deserved, a very wide circulation. He was a charming writer, attractive and eminently wholesome without being sensational. To have given such a literature to the youth of his generation was a work worthy of a long and active life, and a monument more graceful and permanent than sculpture or marble. He is honored in his family; his sons, two lawyers and two clergymen—Lyman and Edward—continue the public respect for a name rendered honorable by the useful and unstained life of the father and of the uncle—himself conspicuous in literature and the ministry—the late Rev. J. S. C. Abbott.

A very pleasant Methodist festival was held last Wednesday evening in Music Hall. The ladies of the New England Branch of the Woman's Foreign Mission, wishing to raise a little money for local and incidental expenses, as well as to encourage the treasury of the society, arranged a social reunion of our Methodist Churches in Boston and vicinity. By some oversight as to the time of holding it, unfortunately, several of our Churches had their own fairs on the same evening. A large company, however, assembled, and enjoyed an occasion of rare social profit. It was the general remark that such gatherings should occur oftener, that the Methodist people of the city and adjoining towns might become better acquainted with each other. In addition to a bountiful collation, arranged by the unsparring labor of Mrs. Elias Peirce, Mrs. Rich and Mrs. Davis, an excellent musical entertainment was provided by Dr. Tourjée, combining organ, quartette and solo singing. Very fine songs were rendered by Mrs. Porter, Miss Lizzie Peirce and Miss Howe. There was but little speaking, but its quality was excellent. Rev. Dr. Studley read a capital poem of welcome, and Bishop Foster made a short and interesting address, in which he declared his hearty appreciation of the noble work of the women and their remarkable success in the conduct of their missionary organization. Rev. Dr. L. R. Thayer was the chaplain of the occasion. A pleasant episode was the reading of a very touching letter from an aged Methodist sister, whose soul was wonderfully alive to the interests of the missionary cause, or rather so full of love for the Lord Jesus that she longed for an opportunity to aid in extending His kingdom. With the spirit of Mary, whose fragrant salvebox filled all generations with its odor, this devout sister forwarded her plain, gold ring, which she had worn for fifty years, as a contribution to the Woman's Society. She hoped it might not be sold as old jewelry, but that some one might buy it for its associations, and give more for it than its intrinsic worth. So the ancient ring was offered for sale, on the proposition that the company present should buy it, give the proceeds to the Society, and return the ring to the donor to wear the remainder of her life. Over twenty-five dollars were readily raised for this purpose. We should be glad to be present when the letter, including the ring and stating what it has brought into the missionary fund, reaches the hand of the loving and aged disciple who sent it with her prayers to the treasurer of the Society. As we reluctantly dispersed from the reunion, every one sold to his neighbor, it was "good to be there." Next year those who were sorry to be absent will be sure to be among the first to secure their tickets for another gathering of the same character. The ladies realized, over all expenses, as the result of their pleasant reception, the sum of two hundred dollars, which is a very grateful and deserved reward for their earnest endeavors.

Mrs. Angelina Grimbé Weld, wife of Theodore D. Weld, died at her residence in Hyde Park, Sunday, Oct. 26. Mrs. Weld was one of the pioneers of the anti-slavery movement, and was widely known throughout the country. She was born in Charleston, S. C., Feb. 20, 1805. Her father was Hon. John F. Grimbé, judge of the Supreme Court for South Carolina for a number of years. She always showed a great aversion to slavery in all its forms, refusing to own a maid which her mother gave her to wait on her, and often using all her power with her family and friends against the condition of slavery. She left her home and came North to Philadelphia, where she joined her sister, Miss Sarah Grimbé, also a great worker in the anti-slavery movement, and then wrote her appeal to the Christian women of the South, which was sent broadcast over the North as well as the South; she visited New York by invitation, where she spoke in public on several occasions on the slavery question; she visited Massachusetts in 1836, and spoke several times before a committee of the Legislature on the same subject, and also delivered six lectures in the Odeon. She was married in 1838, to Rev. Robert P. Porter, N. Y.; where she assisted in writing "Slavery As It Is; or, the Testimony of a Thousand Witnesses," and several other articles published by the Anti-Slavery Society. Soon after her marriage she received an injury which prevented her from taking an active part in the movement personally, but she continued writing articles from her personal knowledge and observation. When their father's estate was divided, the sisters took their part of the property in slaves, with the intention of liberating them. But they were advised that if they did so they would be sold into slavery again. Consequently, their brother was made legal owner of the slaves, but they were practically free. During her residence in Hyde Park, Mrs. Weld and her sister Sarah have been indefatigable in their efforts to help the freedmen. They have been deeply interested observers of the

struggle now going on between the two races at the South. The funeral services were largely attended and were very impressive. Several old friends of early days in the anti-slavery struggle made very affecting remarks. The address of Wendell Phillips was one of peculiar beauty, tenderness and power.

The New York Evangelist has an interesting editorial on the establishment, in Carlisle, Pa., of a school, supported at the expense of the government, for the training of Indian children. The marked success of the experiment in Gen. Armstrong's institution at Hampton, where some fifty or more have been educated for the last year or two, has been so manifest that the President's Cabinet, several of whom are of the last Commencement at Hampton, advised an enlargement of the number. Lieut. Pratt, of the Tenth Cavalry, stationed in Texas, and a Christian gentleman as well as an excellent officer, was the first person to suggest this educational movement in behalf of the Indians, having in his hands at one time a number of Indian youth taken prisoners in one of their raids. With the aid of certain benevolent ladies of St. Augustine, the Indians having been removed to Fort Marion, Florida, he undertook their education. The success was so grateful that a delegation was sent to the school at Hampton. Now Lieut. Pratt has been commissioned to obtain one hundred Indian children under eighteen, enjoying as he does the confidence of the chiefs. He succeeded in securing sixty-three boys and twenty-three girls; the difficulty of obtaining the latter was that they were wanted at home to do the work and to secure the marriage bounty when they reach the proper age. These boys and girls are the children of noted chiefs—Spotted Tail, Black Crow, White Thunder, and others of the Sioux and of the Dakota. The children came on in their blankets and moccasins, in two cars by themselves, attracting much attention on the way. The government will provide a simple and neat uniform for them. The parties of their parents was very affecting. The government barracks in Carlisle have been fitted up for them, and are convenient for the purpose. This is a very interesting experiment. We heartily hope it will prove successful and be followed up by other efforts of the same description. Lieut. Pratt's teachers, in the educational department, have had experience in Massachusetts public schools, while his industrial department has had a Yankee master to do the work and to secure the marriage bounty when they reach the proper age.

Numbers nine and ten of the magnificent illustrated edition of the Poetical Works of Henry Wadsworth Longfellow, now in the course of publication by Houghton, Osgood, and Co.—the crowning work of the Riverside Press—have been issued to the subscribers for the work. It is the most perfect specimen of the typographic and illustrative art yet exhibited in this country. Paper, printing, design and engravings are all rare specimens of the different forms of art. The present numbers contain the popular Indian legend of Hiawatha and that matchless Puritan story of the Courtship of Miles Standish. It is one of the best evidences of the immortal charm of Longfellow's poems that they endure so many readings and always seem, like the ancient Psalms, to preserve their freshness and power. One is beguiled into the fresh perception of these familiar tales by the elegance of the type and the added grace of the delicate and charming illustrations in which they are presented. No richer gift for the holidays can be found than the successive numbers of this elegant work. It is to be completed within thirty days at 50 cents a number, and is sold exclusively by subscription. The work will be completed in about a year from now.

Death was busy last week with conspicuous names. On Saturday morning, after a political address in Chicago, Ill., on the previous evening, Senator Zachariah Chandler was found dead in his bed. He was one of the best-known politicians of the day; a man of rough manners, but of strong character, true to his country in the hour of peril, a great partisan leader in politics, and through a strong conviction that the Republic body stout for the conservation and prosperity of the country, he was a pronounced and radical defender of it. He insisted firmly upon securing all the results of the late civil war. He was a popular platform speaker to the masses; became a senator from Michigan in 1851; was a Secretary of the Interior during the administration of Gen. Grant. He was born in Bedford, N. H., in 1812. He amassed by his fine business qualities an immense fortune. He was a man of noble proportions (over six feet in height), of unquestioned integrity, of remarkable executive ability, conducting his department of the Government, when in office, with vigor and unswerving honesty. With his death the Republic party loses one of its most efficient leaders, and the country a generous and patriotic citizen. He leaves a wife and daughter, the former the wife of Representative Hale of Maine.

The first paper of the November number of the *International Review* is the Paris *Salon*, 1879, giving an interesting account of the exhibition of art in the French capital the present year. It is illustrated with two well-executed engravings. T. W. Osborn writes a strong and sensible review of the plan of M. de Lesseps for the construction of the Suez Canal. Russell Gray contributes one of the most important of the papers of the month, clear and decisive, upon the growing abuse, as well as use, of the pardoning power in the hands of the Executive. Neither presidents nor governors are spared. The accomplished artist, W. W. Story, has a carefully-prepared and very practical paper on the art of "Castling in Plaster among the Ancient Greeks." Robert P. Porter gives the solid business statistics, showing how well founded are the statements of the great revival in business with us. J. B. Matthews gives an appreciative review of the French dramatist, Victorien Sardou. The chapter on Contemporary Literature is extended and able. Altogether this is a fresh, substantial, and very attractive number.

The American Colonization Society is now overrun with applications for aid on the part of colored families of the South to reach Liberia. The exodus seeks an opening for itself to the East as well as to the West. The officers of the Society can make good selections and forward to the African Republic the most useful of citizens—educated and Christian freedmen. A vessel is to sail this fall to Monrovia. A vessel is advised that if they did so they would be sold into slavery again. Consequently, their brother was made legal owner of the slaves, but they were practically free. During her residence in Hyde Park, Mrs. Weld and her sister Sarah have been indefatigable in their efforts to help the freedmen. They have been deeply interested observers of the

struggle now going on between the two races at the South. The funeral services were largely attended and were very impressive. Several old friends of early days in the anti-slavery struggle made very affecting remarks. The address of Wendell Phillips was one of peculiar beauty, tenderness and power.

This image shows a vertical, high-contrast black and white scan of a severely damaged and aged document. The left side of the image is heavily stained, discolored, and shows signs of decay, with a mottled appearance of light and dark patches. The right side is a dark, vertical strip, possibly a binding or a different page edge, showing a distinct vertical texture. The overall image is characterized by extreme contrast and significant degradation, making any original content nearly impossible to discern.

The Family.

THE VISION.

BY EREN E. REXFORD.

She sat in the lonesome twilight,
With empty arms on her breast,
And her heart was stony with sorrow,
Yet wild with its grief's unrest.
She knelt by the empty cradle,
And thought of the new-made grave,
Crying, "God, you were cruel, cruel,
To take back the child you gave!"

She thought of her, out in the darkness,
With the rain on her little bed,
And no arms to fold about her,
Or pillow her sunny head;
And faded her waking from slumber
Frightened and calling in vain,
And she cried, "O Christ! have pity,
And give me my child again!"

A voice that was sweet and tender
Said, "Peace! be still, poor heart!"
And she saw, in a swift, bright vision,
Heaven's gates swing wide apart;
And for all her grief and sorrow
That one sweet glimpse sufficed,
For she saw her blue-eyed baby
Asleep in the arms of Christ.

THUMBKINS.

BY REV. E. STUART BEST.

If, gentle reader, thou hadst chanced
To live in the days of Charles the First,
King of England, thou wouldst not
then have need to hunt up some standard
lexicon of the English language to
find the meaning of this word "thumb-
kin." Too many, alas, in those days of
knightly and priestly power bore on their
mutilated hands the signs of this instru-
ment of torture. Its use was of too
common occurrence for any of these
despots to keep it as a private invention,
that by it they might extort from their
victims confessions of crimes and heres-
ies of which they held them in sus-
picion, and then still further punish
them for guilt confessed while enduring
the untold agonies of this piece of
diabolical ingenuity.

The days when men in power can
torture the bodies of their fellow-men
have passed away; the gibbet, the rack,
and the thumbkin, are now only
looked upon as mementoes of a dark age
and a barbarous people. But the spirit
of the men who invented and used
these infernal machines is still abroad
in the earth; it will not down at our
bidding. It will often show itself in
men and measures where we have the
least reason to expect it—among those
who, if such deeds were imputed to
them, would stand aghast and exclaim,
"Is thy servant a dog that he should
do this great thing?" This monster
has more than once raised its horrid
head in the highest councils of our own
Methodist Episcopal Church, and with
a gaunt, ghastly hand has set its unhal-
lowed marks upon our book of Disci-
pline. We purpose, in this article, to
point out these unseemly spots, and do
what we can to have them obliterated.

Let us, in imagination, visit one of our
annual conferences. They are exam-
ining the characters of the effective
elders. We hear the name of Brother
Lackner called; his Presiding Elder
responds: "Nothing against Brother
Lackner." The Bishop asks him to
report his missionary collection. The
good brother rises timidly and replies,
"Three dollars and eighty-five cents;"
and then begs permission to apologize
for the small amount he has secured.
You ask, "Why must such men be
obliged to go through so demeaning
and mortifying an ordeal?" The re-
ply is: "This is a rule enacted by our
General Conference. Its authority, in
such matters, is supreme." "But why,"
you ask again, "has the General Con-
ference issued such an arbitrary man-
date?" Why, to make money, of
course; to increase the resources of our
great Missionary Society. These Chris-
tian pastors are given to understand
that the more fleece they gather for the
Missionary Society, the more comfort-
ably they influence themselves; in other
words, that their standing in the Church
will be materially affected by the sums
of money they secure for the missionary
cause; that as ministers, they go up as
their missionary collections go up, and
they are degraded as they go down.

Thus like the bulls and bears of Wall
Street, they rise and sink, with this
matter of missionary finance for their
lift-up.

But you say: "This whole thing is
an insidious appeal to a mean and mer-
cenary motive; it rests upon the as-
sumption that Methodist ministers will
do more for the missionary cause from
love of pelf and position than they will
from the constraining love of Christ." True, indeed, friend Candor, the thing
is too obvious to be denied. We won-
der not at the astonishment with which
you ask, "What kind of men must these
pastors be to legislate against them-
selves in such an obnoxious man-
ner?" The fact is, but few of our
pastors had anything to do with it.
This law was mainly made by men
who, as a class, were not called upon
to obey it; but then it is always a much
easier thing to bind heavy burdens on
other men's shoulders than for us to
touch them with one of our fingers.

"But how is this piece of sumptuary
legislation endured?" The majority
are patient. Some rather like it, be-
cause if they do not succeed in gather-
ing souls into the Church, if they only
carry a rich harvest to the missionary
treasury, it covers a multitude of sins.
One entire conference, distinguished
among the foremost in liberality to the
missionary cause, has placed itself upon
record against this financial chicanery.
Some denounce it as a gross indignity
against more than ten thousand minis-
ters of Christ; while not a few take

good care to be absent from the floor of
the Conference while the Bishop maketh
inquisition for gold. We well remem-
ber how one of the most royal men
that God ever made, or gave to the
denomination, used to wince when these
Methodist thumb-screws were applied.
It seemed as though his stalwart form
would shrink into his boots at the
humiliation and mortification he was
forced to undergo. He has gone where
the injudicious legislation of smaller
souls than his can never grieve nor op-
press him. Still I cannot help think-
ing that when this unhallowed enact-
ment is expunged from our book of
Discipline, the sainted Ira T. Bidwell
will give a shout of exultation loud
enough to wake up the echoes here on
earth.

Gentlemen of the General Con-
ference: According to your own Talley-
randish policy, this piece of unrighteous
jurisprudence is worse than a crime;
it is a blunder; it is both. Already it
begins to react, and will continue to
react until it counteracts the ends for
which it was enacted. It may be just
now but a little rule, but it is not safe
to let it alone. You may wake up some
morning to see your embankments
swept away, your reservoir empty,
and your magnificent missionary estab-
lishment left high and dry without
power enough to drive a single wheel.
Whenever the devotion and loyalty of
our pastors are estranged, the Mission-
ary Society of the Methodist Episcopal
Church is no more.

BIBLE STUDY AT WILBRAHAM ACADEMY.

BY REV. GEORGE M. STEELE, D. D.

The general neglect of religious in-
struction in our schools is one of the de-
plorable facts of the times. With the
theories which, whether right or wrong,
prevail in relation to our system of pub-
lic education, it is not strange that all
religious study is virtually banished
from our common schools. Yet it is
none the less to be deprecated. That
the fashion has, to a large extent,
spread to our private schools, is still
more reprehensible. Evidently, there
is far less of this kind of instruction in
our seminaries and colleges than was
formerly the case. That the knowl-
edge which is of supreme importance
to man, that to which all other is prop-
erly subsidiary, should be ignored—
all training in its principles omitted—is
every way preposterous. Not only do
our young people to this extent com-
mon short of an integral development,
but they are in other respects deprived
of the essential elements of a complete
education.

No man would presume to profess
any competent acquaintance with the
history, character and civilization of a
race or a nation, without having care-
fully studied its religion. The men
who are to-day laboring most assid-
uously to give the world information
on the civilization of China, or of In-
dia, or Persia, are men who have stud-
ied, or are studying, most diligently
their religious systems. Even in these
very schools of ours of which we are
speaking, and from some of which we
so carefully exclude all teaching con-
cerning our own religion, and into some
of which we more than grudgingly ad-
mit it, we are, nevertheless, most stren-
uously that students in the classics should
be thoroughly familiar with the reli-
gious systems and the mythology of the
classic nations. Without these they
would fail to understand either the his-
tory or the literature about which they
busy themselves. It would certainly
seem as though, even if our religion
were only mythical, it were of im-
portance to admit it into all our
curricula. How much more if we
regard it as the true, and the only true
religion—as the one supreme business
of man!

For some years it has been the cus-
tom at Wilbraham to instruct the stu-
dents on Sunday afternoon in Bible
study. For the most part this has been
done somewhat after the manner of our
ordinary Sunday-school, only with more
scientific methods. The Berean
lessons have been used, and much val-
uable work has been done by the teach-
ers.

With the opening of the present ac-
cademy year, a new system of Bible
study has been introduced. The Bible
itself is to be the text-book, and is to
be studied very much as the study of
literary, historical, and philosophical
works is pursued. A four years' course
is proposed, and it is to be a part of
all the other courses. The same require-
ments are to be made of the students
concerning it as concerning other stud-
ies. There are to be regular examina-
tions in it, and it is to enter like other
branches into the conditions of advance-
ment and graduation.

The course for the present term is a
simple outline survey of the whole Bible,
giving a fair knowledge of the gen-
eral character of the sacred Scriptures.
After this there will come patriarchal
and Jewish history, occupying perhaps
a year. Then the life of Christ will be
taken up, followed by the history of
the planting of the Church and the ear-
ly labor of the apostles. Subsequent-
ly there is in view the general doctrines
of the Bible, its ethical system, its lit-
erary characteristics, relation of the
Bible to science, etc. At present the
whole school is studying the same top-
ics; but in time each class will have its
own course, and the whole will be
graded so that as in all other studies

It is not to be supposed that this
meets the full demand of a Christian
education; but it ought to be a good
beginning. It is to be hoped that the
time will soon come in all our Church

schools when no student will be gradu-
ated who cannot pass a creditable ex-
amination in our Sacred Writings.

WINGS.

BY ELLA C. G. PAGE.

In the nest the birdlings lie
Fastened as with fetters strong,
Looking towards the azure sky
Where they, glad, shall soar ere long;
Patient, bright-eyed, tiny things
Waiting for the growth of wings.

Shut within his dark cocoon
Doth the worm in silence stay,
'Neath the sun and silver moon
Patient, till the happy day
When amid life's earthly things
He shall soar on painted wings.

High, ideal fancies throng
The soul's avenues of speech;
Happy moments flee along,
Rarest messages they teach;
By thought's magic gate that swings
Wait they, till they find their wings.

Like the bird, the worm, the thought,
Held by bonds of clay and fate,
Souls are biding—kindly taught
By life's ministry to wait.
Hope within them sweetly sings,
"Some day ye shall find your wings."

Then while soaring to the sky,
Transport thrilling all their mind,
Glancing backward, they shall cry,
To the prisoned souls behind,
Mid the bliss that soaring brings,
"Patient waiting brought us wings."
Methuen, Mass.

A WORD TO THE GIRLS.

BY LILLIAN M. MUNGER.

To those girls of thoughtful and
ambitious natures who are cramped by
circumstances, and who sometimes
lose courage amid the narrowness and
seemingly hopelessness of their lives:—

You are dreaming of the time when
you can help father and mother, or
working in anticipation of the day
when you can give yourself the higher
education which you so much crave.

Dream on. Dreams are an inspira-
tion when accompanied with the addi-
tional spur of the necessity of work.
But right here you need to be careful
lest you fall into a pit. Your circum-
stances are poor, your privileges are
few, your friends, it may be, uncom-
ing and unsympathetic. You see
no way out of your present life into
the one you want to live. You have
fixed your ideal of happiness, and in
your girlishness, have come to believe
that the attainment of that ideal is the
one panacea for all your restlessness,
the only termination to your impatient
longings and impulsive demands.

But you look around you, and your
heart fails. You see the hard-working
parents lovingly depriving themselves
of even the necessities of life, that the
daughters may live the higher and bet-
ter life. Your heart rebels against
being an additional burden, and you
are ready to begin the work of life be-
fore the needed preparations have been
made. Have patience a little while
longer. Suddenly the reality will be
yours, and there will accumulate, little
by little, living indications of your
gratitude and faithfulness in the dear
home circle.

You are not to be discouraged by
your circumstances. You cannot see
into the future. God does not mean
you shall. You may wonder, and
plan, and doubt, and the reality, in
spite of it all, draws nearer and nearer
—the reality—the end towards which
you are looking—and yet you are
trembling. Who gives you the desire
to be good, to be helpful, to rise above
the dead level of those around you,
to make the most of yourself? The Fa-
ther of all good gifts, you must admit.
Does He instill into your head such as-
pirations only to tantalize? Ah, no!
He lovingly tells you that these aspira-
tions are only the symbol of what He
wants you to be, and by them He
promises to help you, to open the way
to lead you by a path you have not
known, and finally to bring you out
from these lanes of deprivation, and
struggling, and dreaming, into the
broad, open space of realities, if you
will only trust Him to do it.

And trusting Him to do it means do-
ing the very first thing by which you
can help yourself, and believing that
God gave it to you to do, and that He
has a purpose in it, and is going to
make it a means of help to you. How
soon you will find it is a help, and
how you will enjoy the unfolding of
the lesson to be learned! And how
happy you will be, when the first les-
son is over, to find that, without this
first lesson, it would have been impos-
sible to have learned the second more
interesting and more congenial one.

Perhaps the first lesson may not ac-
cord with your aspirations; but having
once taken it as the lesson assigned by
a devoted Father, there comes, by de-
grees, the revelation of the superior
wisdom of the step. You see the ne-
cessity, and are glad of your obe-
dience.

Girls, do not doubt any more.
Dream, if you will, but let the dreams
go hand in hand with the work. Do
not pass any more sleepless nights,
fearing that you are asking too much,
or that when the time comes for you to
begin, there will be no place for you.
Is not God asking you to do the work,
and will He not find it for you? So
soon you will find yourself in the real-
ity—in the actual work of life—doing
for those who have done for you, and
then you will wonder that you ever
doubted.

God will bring you to the work you
want to do very easily and naturally.
Perhaps not in the way you have
planned, because His ways will be so
much better. I hope no girl who reads
this will say: "This will do very well

for some, but I must go on worrying,
wondering and speculating, for why
am I to suppose that God is ready to
bring such comfort to me?"

You are only to suppose such a
thing because you are faithfully doing
the work He has given you to do, trust-
ing for more when this is done. Will
you not accept cheerfully the work of
to-day, even if it is the hard lesson of al-
lowing other people to work for you a
little longer? You will injure your-
selves as well as your friends by rush-
ing prematurely into your life-work.

Have a little more patience. The
day is surely approaching when the
end will be met; when the mother and
father will find their reward in the suc-
cess of their daughter, and when the
daughter with outstretched hands will
pour her blessings upon those follow-
ing in her steps.

Tilston Normal School, Wilmington,
N. C.

"WHO WILL ROLL US AWAY THE STONE?"

BY ANNIE B. MANLY.

We have been much impressed by
reading an article with this title, and
we see how often we have hesitated,
standing still as it were, in sadness and
unbelief, wondering who will roll away
the stone for us. Deep down in our
hearts is a wish to serve our Master,
but we feel we cannot lift the stone
when we come to the gateway. Oh,
how blind and weak we are! Just as if
God could not give the needed strength,
however great the burden may be.

When we go into the byways and are
desiring to speak a word for Jesus, we
think of the obstacles we shall meet
and cry out, "Who will roll us away
the stone?" But we find when we
reach the house of the one whom we
wished to point to Jesus, and from
whose house and heart we feared we
should be repulsed, that Jesus has been
before us and opened the way for the
message which He bids us give.

And again, when days of sorrow
come to us, and we are called to sit
by the bedside of loved ones, who are
gently going down into the valley of
death, we shrink back and say we can-
not meet this great trial. But the
blessed Lord, who reads every secret
thought, comes with His comforting
power, and upholds us through this
bitter trial. We find when we come
to the spot we have dreaded, the stone is
rolled away and Christ Himself is near
us. His presence illuminates the face
of our dying one, and the sweet prom-
ises come one by one to our anxious
hearts till we feel even this heavy sor-
row has its alleviations. Then let us
throw away our doubts and fears, push-
ing onward in the path of duty, never
fearing the burden and stopping to ask,
"Who will roll away the stone?" for
the Lord remembereth our weakness,
and His promised grace is all-suffi-
cient.

The Little Folks.

DAISY'S PET.

A little girl, all dressed in gray,
Was in the meadow yesterday,
Her eyes were bright as stars of June,
And loud she sang a merry tune;
While close beneath her dimpled chin,
A little yellow chicken lay.
Asleep through all the dawning din,
Like a cowardly hen on ground of gray,
A little yellow chicken lay.
So soft she kissed its downy head,
That Farmer Abel smiled, and said:
"You must love your pet too much;
Young chickens were not made to touch,
Like this and that, and handle so."
But Daisy would not let him know,
"Daisy," she answered, looking wise,
"Just see its tender little eyes."
"It's a shame to make it so," thought she,
And poked its lids, to make it see.
But chicken would not wake at all
For long words or fingers small.
And only needed closer down,
In its hands, so soft and brown.

Within the barnyard, on the hay,
A little girl sits down to-day,
With empty hands and tearful eyes,<
Beside the grave where chicken lies,
With blossoms white at head and feet,
And daisy's shawl for winding-sheet.
It is the mistress wept aloud,
As she arranged its tiny shroud,
While mamma, to the funeral come,
Dressed were chicken's martyrdom,
And said: "You must be gentler, dear,
And then, perhaps, another year
You may have one of Peggy's brood,
If only you'll be kind and good."
So cheer up now! Old Ned stands by,
Amazed to see his mistress cry.
He wags his tail and scans your face;
I know he'll wail to grow a pet."
The little girl raised up her head,
And wiped her blue eyes, as she said,
"He wasn't awake for twenty bits;
He only tweezed and tweezed it."
—The Churchman.

DINAH'S FAULT.

Little Dinah was a round-eyed, rosy-
cheeked little girl, whose one trouble
in the world was that her parents had
given her a very plain sort of a name.
She was called for an aunt, who had
been a kind, good woman, and a moth-
er to her mother; but for all that, Dinah
could not be reconciled to her name.
She fretted over it so much that her
face began to grow puffed and
cross, and fretting over that made her
fret over other things, too, so that after
a while, people began to be very tired
of our little lady.

Her Aunt Florence was going to Bos-
ton, and wanted to ask Dinah to be her
companion.
"I am afraid to let you burden your-
self so," said mamma. "Your trip will
do you no good if you have a fretful
child to take about."
"I don't see why you say that, mam-
ma," said Dinah. "But everybody
hates me, everybody teases me. I wish
I lived somewhere else, among stran-
gers."

It happened, a little while after, that
Dinah took her grammar out under the
maple tree to study a particularly diffi-
cult lesson. She studied faithfully,
"First person, I run. Second person, he
runs. Third person, he runs," and
she fell asleep.

Fell asleep, and dreamed a dream.
She had her wish, and was among
strangers.

"Dinah! you lazy girl," screamed a
sharp voice at her,—ah! how unlike
her sweet mother's—"hurry up, and
dress yourself, and take the baby. You
do not care for your mother!"
She made all the haste she could, and
presently had a great, lumpy baby in
her arms. She was in a dirty
kitchen, where a frowzy woman was
frying bacon, and scolding everybody
in a breath. The baby screamed and
coughed, and the mother Dinah patted
and kissed him, the louder he yelled and
the harder he screamed.

"Dinah!" exclaimed the woman.
"You surely are sticking pins into the
baby! If he does not stop crying this
minute, I'll box your ears! I'll pay
you off for your tricks, miss. Wait!
You won't stop! I wonder what's gone
with my switch. The baby was good
enough till you took him, you naughty,
naughty, sulky girl!"

Then came a moment of terror. With
strong arm upraised and switch in hand
the fearful woman was coming nearer,
nearer, when with a start and a sob,
little Dinah threw her story told to
go away and be among strangers—
never.

So great a change, from that day,
took place in Dinah's disposition and
behavior, that everybody was charmed
with the child. She seemed to grow
dearer and sweeter, and though her
name remained a homely one, her am-
bition really made it almost handsome,
for people brightened up whenever
they heard that Dinah was in the nei-
ghborhood. —Christian at Work.

"GOD'S PROVIDENCE HOUSE."

In a small, quaint English city
On the banks of the River Dee,
Is a queer old wooden building
Of a style we rarely see.
Faded and old, it stands alone
In the narrow and stony street,
Carved over its oaken doorway
With a legend, strange and sweet.

The line has been kept so perfect
It is read at a single glance;
"God's Providence," so it is said,
"Is Mine Inheritance."
And if one should ask its meaning,
He would hear this story told:
Of a dreadful plague in the city
Which darkened its days of old.

It ravaged the homes of thousands,
And the people widely fled,
Calling on God for mercy
While mourning many a dead.
In the street where this house is standing
No other escaped the blow,
And thus for this special favor
The legend is meant to show.

Each house and heart in the kingdom
Inherits God's love and care;
Yet seldom it shows so record
As is carved on the cross-beam there.
Stand 'round old houses, in thy glory,
Be a witness to your advance
That Providence, caring and loving,
Is man's blessed inheritance.
—Congregationalist.

For Young and Old.

Only Fun.

At a spell on match one man spelled
"pansy," and got best.
... Anapella (scientific): "Do you smell
the odors from the sea, Edwin? Isn't it re-
freshing?" Old Ed (overhearing): "What
you smell at the sea, miss; it's the town
drains, as flows out just here."
... A rather gaily-dressed young lady
was conversing with her sweetheart near the
door of his residence, his father appeared on
the threshold, and shouted to him, "Why
do you not fetch her in, her father is the
lover she thy mother and me stannin' com-
fort at the door to that fashion?"
... A Newark Sunday-school boy gave
his teacher the illustrative definition of "re-
sponsibility": "Boys have two buttons for
their 'pansies,' so to keep their pants up.
When one button comes off, why there's a
good deal of responsibility on the other but-
ton."

... Little Billy has been taken to see his
old uncle, who he said that he cannot hear
a single word without recourse to his ear-
trumpet. Billy watches the movements of
this instrument for some time with great in-
terest, and then exclaims: "Mamma, what
does uncle try all the time to play the horn
with his ear, when he can't hear it?"
... One day, whilst a young countryman
was conversing with his sweetheart near the
door of his residence, his father appeared on
the threshold, and shouted to him, "Why
do you not fetch her in, her father is the
lover she thy mother and me stannin' com-
fort at the door to that fashion?"

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does uncle try all the time to play the horn
with his ear, when he can't hear it?"

... A perplexed German, who had made
a garment for a youth, and found himself
unable to dispose of the surplus fulness
which appeared when trying it on the young
candidate, declared, vociferously, that "De
text is good. It is no fault of de coat. De
poy is too slim!"

Gems of Religious Thought.

... Every man or woman who turns to
Christ must bear in mind that they are break-
ing with the world, and existing under a
new leader. Conversion is a revolutionary
process. —T. L. Cuyler.

... Palaces and pyramids are reared by
laying one brick or block at a time; and the
Kingdom of God is enlarged by individual
conversions. —J. L. Barrows.

The Christian's life should not be negative,
But full of all benign activities,
As was the Master's; full of loving deeds
As well as holy thoughts.

... Nothing is accomplished by clipping
the wings of the scholars of reform. The
axe must be laid at the root of the tree. It
is not the lotus but the probing which cures
the wound.

... There is no school like God's large
schoolhouse. And there are no school
days to be compared to the three-score and
ten years in which we move to and fro about
this school-house of the Father, with our
books resting over our shoulders, but car-
ried in the heart.

... Any spiritual blessing is worth more
than the most costly temporal good. A de-

vout thought, a pious desire, a holy purpose,
is better than a great estate or an earthly
kingdom. It is eternally worth more to
have given a cup of cold water with right
motives to an humble servant of God than to
have been flattered by a whole generation.
—Dr. Cumming.

... Good resolutions are often like a loose-
ly-tied cord—on the first strain of tempta-
tion they slip. They should be tied in a hard
knot of prayer. And then they should be
kept tight and firm by constant stretching
Godward. If they slip or break, tie them
again.

Beyond the smiling and the weeping
I shall be soon;
Beyond the waking and the sleeping,
Beyond the sowing and the reaping,
I shall be soon.
Love, rest and home,
Sweet home!
Lord, tarry not, but come.

... I may faint and be weary, but my
God cannot. I may alter and fluctuate, as
to my frame, but my Redeemer is unchange-
ably the same. I might utterly fail and
come to nothing if left to myself; but I can-
not be so left to myself, for the Spirit of
Truth hath said, "I will never leave thee
nor forsake thee."

... All truly consecrated men learn, little
by little, that what they are consecrated to
is not joy or sorrow, but a divine idea and a
profound obedience, which can find their full
outward expression, not in joy and not in
sorrow, but in the mysterious and insepara-
ble mingling of the two. —Phillips Brooks.

... A well-built stone gets to be one with
the foundation. In the old Roman walls the
mortar seems to be as hard as the stones, and
the whole is like one piece; you must blow it
to atoms before you can get the wall away.
So it is with the true believer; he rests upon
his Lord till he grows up into Him, till he is
one with Jesus by a living union, so that you
search know where the foundation ends and
where the upbuilding begins; for the believer
becometh all in Christ, even as Christ is all
in all to him. —Spurgeon.

O heart of mine, keep patience! Looking
forth
As from the Mount of Vision, I behold,
Pure, just, and free, the Church of Christ on
earth.
The martyr's dream, the golden age fore-
told!
And found, at last, the mystic Grael I see,
Brimmed with His blessing, pass from lip to
lip
In sacred pledge of human fellowship;
And over all the sons of men, as heart to heart
Songs of the love that casteth out all
fear—
Songs of the Gospel of Humanity!

Lo! in the midst, with the same look He
wore,
Healing and blessing on Gennesaret's shore.
Folding together, hand under hand, might
Of His great love, the dark hands and the
white,
Stands the Consoler, soothing every pain,
Making all burdens light, and breaking every
chain.
J. G. Whittier.

EARLY HISTORY OF THE STEEL PEN.

The early history of the steel pen is
curiously obscure. The most diligent
search fails to discover its first maker
or the earliest date of its implementation.

There were steel, or rather iron, pens
made, we believe, in Holland as early
as the middle of the seventeenth cen-
tury. Toward the close of the last cen-
tury Mr. Harrison, an ingenious Bir-
mingham mechanic, made steel pens
for Dr. Priestly. One of them is now
nothing more than a tube turned out of
a flat strip of metal, with the sides and
points filed away in the shape of a pen.

The first actual supply of such pens,
it is believed (the authority for the state-
ment is no more than local tradition),
was made by a Sheffield workman
whose name is forgotten. From time
to time, as far back as 1809, steel pens,
hand-fashioned, turned and filed, were
made as curiosities or luxuries for res-
taurants; but it was not until about 1824
that such instruments were produced in
considerable quantities, as regular
articles of manufacture. Mr. James
Perry was the first manufacturer, but
the process was tedious and costly.
The metal was steel rolled out of wire,
and for this Mr. Perry paid as much as
seven shill

[illegible][illegible]

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